## The WHOLE TRUTH

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SPECIAL EDITION

**Issue** 

## Bishop C.H. Mason

September 8, 1864 =

150 Years

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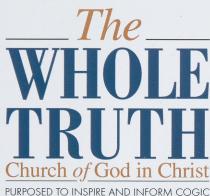
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Volume 118, Number 6

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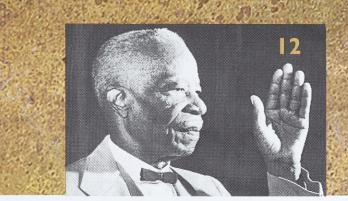
Bishop Mason's message of holiness now blazes across the information highway, spreading the Bible truth.

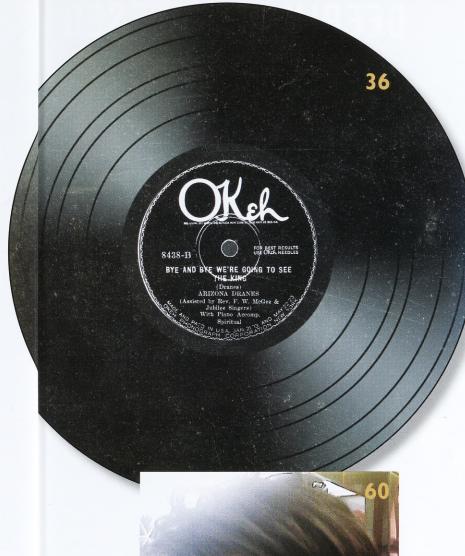
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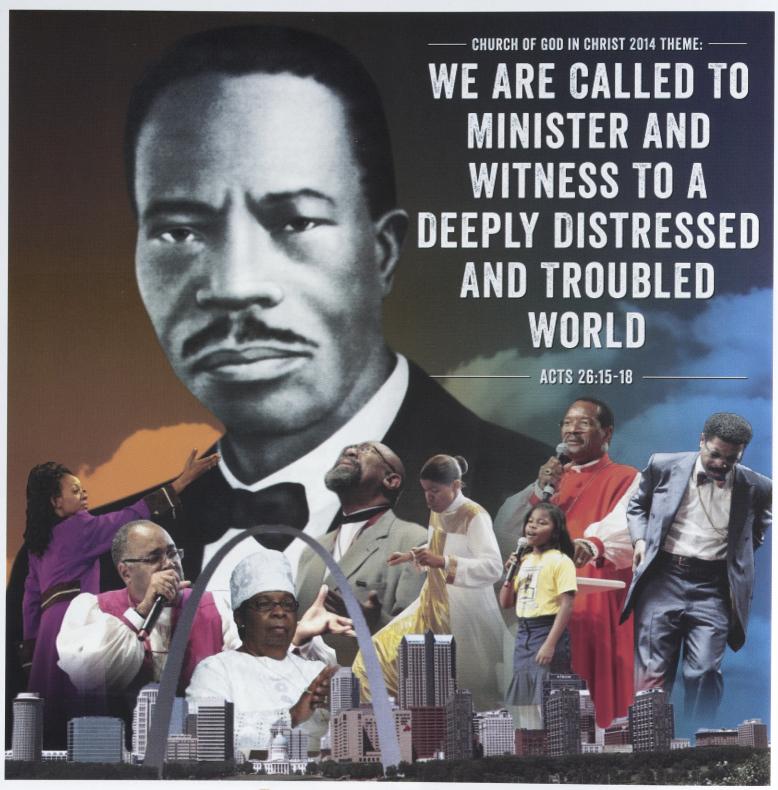
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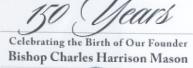
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ST. LOUIS, MO NOVEMBER 4-12, 2014 MIDDAYSERVICESNIGHTLYSERVICES
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#### From The Desk of Presiding Bishop Charles E. Blake, Sp.



"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" ~ (Ephesians 2:19-21, KJV).

#### Greetings Dear Readers:

Out of all of the ties that bind us in faith, holiness and sanctification are the foundational threads on which we were woven and yet stand. 150 years beyond the birth of our founder, and currently over 6.5 million members strong, we cannot deny the very crux of our denomination that has set us apart, shaping us into the globally influential church that we have become today...holiness.

We honor Bishop C.H. Mason as the man whom God appointed to lead our charge. We do not deify or idolize him, but we hold in high esteem an example of a man who successfully personified 1 Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." We remember and continue adhering to the sacred statutes of holiness on which the Church of God in Christ was established, as we recount the inspirational stories of our modest beginnings. In doing so, the sacrifices of the saints who have gone before us remain cherished and the teachings of our founder live on.

While the Church of God in Christ may progress with the ages, we will never conform to this world nor unravel our binding ties of holiness. Instead, we hold fast to God's withstanding Word, drawing as many nearer to Him as possible, yet working while it is day.

Along with *The Whole Truth* magazine and this wonderful issue committed to our founder, I salute Bishop Mason for the 150 year legacy of greatness that, through the Holy Spirt, he initiated. May each of you be considerably blessed by the contents of this very special edition.

In His Service.

Bishop Charles E. Blake, Sr.

arles Blake

Presiding Bishop

Church of God In Christ, Inc.

The Seventh In Succession



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## Happy 150<sup>th</sup> Birthday Bishop Mason!

Dear Readers:

As we honor and celebrate the birth of our extraordinary founder, I am reminded of something that my beloved grandfather, William Henry Jordan, Sr., once told me: "The Church of God in Christ was built on holiness. As long as they continue to preach holiness, stay with the Church of God in Christ." To think that even 150 years after his birth, Bishop Mason's message of holiness is yet alive and relevant, in a world sinking deeply in sin, is a surefire indication that the Word of the Lord will always remain. "The grass withers, the flower fades, But the word of our God stands forever" (Isaiah 40:4, NKJV).

In this commemorative, 150<sup>th</sup> Bishop Mason Birthday issue, we take a good glimpse back at the sanctified past that taught us. We revisit our Pentecostal roots at the Bonnie Brae House and our blessed beginnings on Azusa Street. We also take retrospective consideration of our portrait of holiness then and how well we are faring with representations of holiness now. We further explore the vast spread of Mason's holiness message and the amazing journey from whence his vision began.

As a fourth generation member of the Church of God In Christ, married to a fourth generation member and raising a 21st century COGIC kid, I proudly acknowledge and revel in the unique and peculiar heritage of our faith. After reading this special issue of *The Whole Truth*, I am confident that you'll have learned at least one tidbit of priceless history that you had not previously known. I encourage you to share this issue with others in an effort to further perpetuate the timeless COGIC building blocks of God's holiness.

By His Grace,

April E. Quillen



By Dr. David Daniels

#### Bishop Charles Harrison Mason

deserves to be remembered.

He stands out in history because of the expanse of his phenomenal ministry, which was recognized by all races and classes of people during his lifetime. He hails as the founder and first senior bishop of the Church of God in Christ, one of the largest Pentecostal denominations in the western world.

During his fifty-four year tenure as senior bishop, the Church of God in Christ would expand from 10 to 4,000 congregations, from approximately 2,000 members to 400,000 members, and from churches solely within the United States to churches on 5 continents.

## The recent discovery of

the names of Bishop Mason and his family within the United States Federal Census of 1870 has unearthed exciting new information about the birth of Bishop Mason. During his lifetime, Bishop Mason always indicated to his family and friends that he was born prior to 1866. Only now has his family, scholars, and the COGIC leadership been able to verify, with a credible historical document, Bishop Mason's actual birth date as

#### September 8, 1864

From the 1870 US Federal Census, we learn that Bishop Mason was born to Jerry and Eliza Mason. His older siblings included two brothers, Israel and Joe, and two sisters, Mary and Elsy. His other siblings included two younger brothers, Jerry and Robert. In 1870, the Mason family resided in Bartlett, a village close to Memphis, Tennessee. Since Memphis and some parts of Tennessee sided with Abraham Lincoln and the Union, Bishop Mason was born a free person in 1864, rather than a slave.

The 150th anniversary of Bishop Mason's birth commences in 2014. What an amazing historical milestone! This is a momentous occasion to introduce Bishop Mason to a new generation and to re-introduce him to the millions who fondly cherish his life and ministry.

The rising generation would be inspired by Bishop Mason's unwavering commitment and dedication to Jesus Christ. Many of his contemporaries were awed by his love for God. His consecrated spirituality attracted people of all races to his ministry. His charis-

matic prayer life became a model which many people embraced, even today.

Bishop Mason has been ranked among a rare cadre of Pentecostal pioneers who built an African American majority denomination that was multi-racial in its membership and international in its mission focus. Especially during the first few decades of his bishopric, the Church of God in Christ included black, white, and Latino congregations. There even existed interracial and multi-racial congregations in various states. Bishop Mason made history by breaking down racial barriers in the Christian Church during the height of legalized racial segregation in the United States. What an astonishing achievement!

# There is so much to be learned from the spectacular life, ministry and witness of Bishop Mason.

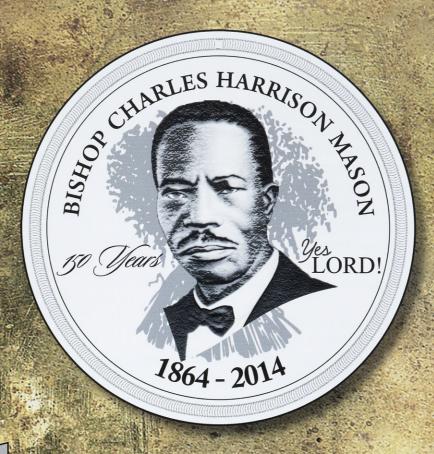
His achievements have yet to be fully comprehended. The 150th anniversary of Bishop Mason's birth could be the occasion to rediscover Bishop Mason as the founder of a great denomination, an evangelist of high stature, a supporter of world missions, a friend of education, a champion of pacifism, and an advocate of civil rights. **TWT** 

The Whole Truth | COVER STORY

CONVERSATIONS ABOUT
BONNIE BRAE HOUSE, AZUSA STREET
and BISHOP C.H. MASON

#### WHERE IT ALL BEGAN...

By Marion McNair



"...When I opened my mouth to say Glory, a flame touched my tongue which ran down me. My language changed and no word could I speak in my own tongue. Oh! I was filled with the Glory of the Lord. My soul was then satisfied."

-Bishop Charles Harrison Mason (March, 1907, Azusa Street Revival, Los Angeles, CA)

#### HISTORICAL BACKGROUND

Los Angeles is known for its celebrities, movie stars, beaches and earthquakes. But before the devastating April 18, 1906 San Francisco earthquake that shook Angelinos off their feet, and before the Pentecostal experience that garnered world-wide attention, stood a little, two-bedroom house in Los Angeles at 216 Bonnie Brae Street. This was the birth place of the modern-day Pentecostal movement which ushered in the 1906 Azusa Street Revival.

## Early in the nineteen hundreds,

the teachings of holiness and sanctification were taking the Christian community by storm. Men and women of all races hungered for a demonstration of the power of God. The Word was richly taught and in spite of slavery and racial divide by Jim Crow laws, William Joseph Seymour, a black preacher

yearning the more of God, suffered through the humiliating, outrageous, oppressive segregationist laws and sat outside in the hallway of a whites-only classroom to study the Word of God from a white Southern teacher. Charles Fox Parham. William J. Seymour had an unquenchable thirst for God. "Such a hunger to have

more of God was in my heart... that I prayed for five hours a day for two and a half years."

While Seymour was seeking the more of God, a group of Los Angeles, CA saints, led by Julia W. Hutchins from Second Baptist Church, was barred from their church because of their beliefs in sanctification. They sought God for a pastor. Well-to-do black parishioners, Richard and Ruth Asberry, also from Second Baptist Church, offered the small group their then affluent home, at 216 North Bonnie

Brae Street, to hold prayer meetings. Little did the Asberrys know that one act of kindness would place their names in the annals of American Pentecostalism in perpetuity.

As time went on the group moved out of the Asberry's home and held church prayer meetings in a hall at 9th and Santé Fe. In February of 1906, upon the recommendation of Neeley Terry, one of the group members, William Seymour was offered the pastorate of the small congregation. Soon after

his arrival in Los Angeles, Elder Seymour began to preach on tongues, according to Acts 2: 4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Believing he was teaching a false doctrine, Julia Hutchins locked him out of the church.

Now, without a pulpit, the Asberrys re-opened the doors to their home for William Seymour to hold nightly prayer meetings.

When Elder Seymour arrived in Los Angeles, he met a janitor named Edward S. Lee, who lived down the street from the Asberrys. William Seymour stayed as a guest in his home. One night, during dinner, Mr. Edward Lee, earnestly desiring the Holy Spirit, requested prayer. Upon the laying on of hands, Mr. Lee fell from his dinner table chair to the floor and began to speak in tongues.









Excited about what the Lord had done, they went to the Bonnie Brae House. Mr. Lee testified about his infilling of the Holy Ghost and faith among the saints ignited! The Holy Spirit waft over the prayer meeting and like a rushing mighty force sat on the tongues of many as they spoke in a heavenly language, as the Holy Spirit gave them utterance. Jennie Moore, who lived across the street and never had piano lessons, was led by the Holy Spirit to go to the piano. At the first stroke of a key, she played the piano, sang and spoke in tongues. The saints shouted for three days and three nights. Witnesses reported that there was such a great outpouring of the Holy Spirit that many spoke in tongues. Some ran through the house praising and worshiping God. Several fell to the floor, slain in the Spirit, while others danced in praise. The modern-day Pentecostal movement had begun.

Godly desirous of the gift that was bestowed on others, William Seymour locked himself in a room at the Bonnie Brae House and prayed for the next three days for the infilling of the Holy Spirit. At 4 am on the third day, William Seymour was filled and spoke in his new heavenly language.

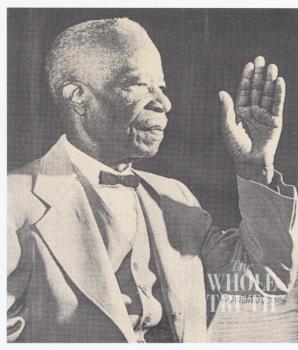
Strong in his faith and belief, Seymour preached with fervor, authority and the anointing. People were saved, healed, delivered and set free, with many receiving the infilling of the Holy Spirit and speaking in tongues. Word spread quickly about the little house on Bonnie Brae Street. The interracial crowds grew so large that the porch floor caved in from the weight of the people. No one was hurt, but it was time to find a larger place to hold the

swell of people who had amassed on Bonnie Brae Street. Elder Seymour and his followers moved into a rundown building at 312 Azusa Street where the outpouring of the Holy Spirit continued.

In the meantime, a preacher named Charles Harrison Mason from Memphis, TN was having spiritual dreams and visions. He too, desiring the more of God, along with other ministerial brothers - Elder C. P. Jones, Elder D.J. Young and Elder J.A. Jeter - heard of the supernatural revival taking place in Los Angeles, CA. In March of 1907, Elder Charles Price Jones, General Overseer of the Church of God in Christ, sent Elders Mason, Young and Jeter to the Azusa Street Revival. So taken was Bishop Mason by what he witnessed at the Azusa Street Revival, he would not be denied. He prayed to God for the infilling of the Holy Spirit evidenced by speaking in tongues:

"The first day in the meeting I sat to myself, away from those that went with me. I began to thank God in my heart for all things, for when I heard some speak in tongues, I knew it was right though I did not understand it. Nevertheless, it was sweet to me... I got a place at the altar and began to thank God. After that, I said Lord if I could only baptize myself, I would do so; for I wanted the baptism so bad I did not know what to do. I said, Lord, You will have to do the work for me; so I turned it over into His hands. Then, I began to ask for the baptism of the Holy Ghost according to Acts 2:41, which readeth thus: 'Then they that gladly received His word were baptized.' Then I

saw that I had a right to be glad and not sad. The enemy said to me, there may be something wrong with you. Then a voice spoke to me saying, if there is anything wrong with you, Christ will find



it and take it away and marry you...Someone said, 'Let us sing.' I arose and the first song that came to me was 'He brought me out of the Miry Clay.' The Spirit came upon the saints and upon me...Then I gave up for the Lord to have His way within me. So there came a wave of Glory into me and all of my being was filled with the Glory of the Lord. So when He had gotten me straight on my feet, there came a light which enveloped my entire being above the brightness of the sun. When I opened my mouth to say Glory, a flame touched my tongue which ran down me. My language changed and no word could I speak in my own tongue. Oh! I was filled with the Glory of the Lord. My soul was then satisfied."

That great, spiritual Azusa Street Revival confirmed the direction in which the Lord was leading Bishop Mason. With a strong belief and vigor, he returned to Memphis to preach and teach this new found blessing of the Holy Ghost. However, Overseer C. P. Jones rejected it and

> withdrew the "right hand" of fellowship from Bishop Mason. Armed with a court order and 1 Thessalonians 2:14. "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews," Bishop Mason re-established the Church of God in Christ. Years later, Bishop Mason prophesied that no building would be large enough to hold the Church of God in Christ members. To date, the Church of God in Christ membership exceeds

over six-million Pentecostals worldwide.

The Whole Truth Magazine recently conversed with Church of God in Christ leaders - Presiding Bishop Charles Edward Blake, Bishop Phillip Aguilla Brooks, II (First Assistant Presiding Bishop), Bishop Jerry Wayne Macklin (Second Assistant Presiding Bishop), Dr. Barbara McCoo Lewis (Assistant General Supervisor/Jurisdictional Supervisor ), and Bishop Mason's granddaughter, Sister Earlynn McDowell - regarding the Bonnie Brae House, the Azusa Street Revival and its relevance to the Church of God in Christ, America and the world today...



#### The Whole Truth | COVER STORY

## A CONVERSATION with BISHOP Charles E. Blake, Sr.



TWT: Bishop Blake
- will you tell us how
the Church of God in
Christ came into possession of the
Bonnie Brae House?

**BISHOP BLAKE:** The Asberry family had it as their residence for an extended period of time. Years later, it was lost to the church world. Private individuals

unrelated to the church had purchased it for their purposes, but Art Glass, a dear brother in the Church of God in Christ, founded the Pentecostal Heritage Association and began to seek to purchase the Bonnie Brae House from those private individuals and ultimately,

succeeded in doing so. It was his desire to make the Bonnie Brae House a museum, a memorial to the Pentecostal movement in the United States and the world. Every year, he would solicit all of the denominations and major churches across the nation to assist him in remodeling and restoring the Bonnie Brae House and use it for that

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purpose and objective. He would write me every year and I would respond and send him money each year. This went on for about ten years or more. And finally, one day, he called a meeting with me

and indicated to me that over the past several years, he had solicited across the nation for assistance and I was the only one who responded annually to his request by sending support to assist him. So he said he felt the time had come for him to release

it into the hands of someone who could do more with it than he had. And since I was the only one who contributed yearly and frequently to the expense of purchasing and operating the Bonnie Brae House, he said he wanted to give it to me. Of course he thought I would take care of it, that I would utilize it for the glory of God and for a memorial to the Pentecostal movement. When he gave it to me, I immediately deeded it to Southern California First Jurisdiction. Of course, we adopted it as something we wanted to support and perpetuate. It has been our joy to have owned it for many, many years now. We have restored it to its "like new" appearance and thousands and thousands of people have come through the Bonnie Brae House since that time.

It

**TWT:** Why are the Bonnie Brae House and the Azusa Street Revival relevant today?

**BISHOP BLAKE:** Well they are relevant today because of



their historic significance. The Bonnie Brae House is where the modern Pentecostal movement started. Parham and others had been preaching and advocating the experience of the baptism of the Holy Ghost in Kansas and in Texas but it was here, in Los Angeles, that the Holy Ghost actually fell and the Pentecostal revival began. William Seymour only moved the prayer meetings away from the Bonnie Brae House because the crowds were too large. They could no longer accommodate the people here and so moved to Azusa Street. But Bonnie Brae Street is really where it started; where the Pentecostal revival began to sweep across the nation and where Seymour, himself, received the Holy Spirit.

**TWT:** The 2014 theme for the Church of God in Christ is taken from Acts 26: 15-18: "We are called to minster and witness to a deeply distressed and troubled world." Do you see the Bonnie

Brae House experience as a witness to America and the world as to what God can do in the life of a person totally committed to Him?

#### BISHOP BLAKE:

Absolutely it is, because it illustrates the significance of the life and ministry of W.

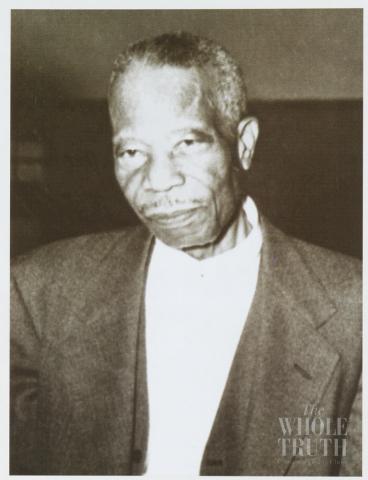
J. Seymour. He was a relatively uneducated black preacher who received a revelation from God and was willing to be persecuted and ostracized for pursuing that goal; that objective of sharing the experience of the baptism of the Holy Ghost. And he did it by faith, because he didn't even have it himself, as he began to preach it and teach it; but he did it by faith. Ultimately, he experienced the baptism of the Holy Ghost and from that obscure beginning of a black preacher, not known or widely lauded, he preached it, others accepted that preaching, and the Pentecostal ministry of the gospel has literally spread all over the world. Shortly after, Bishop Mason came all the way from Tennessee and experienced the baptism of the Holy Ghost at Azusa

Street, after they had moved away from Bonnie Brae. Of course he went back to Tennessee. We know the rest is history and what the significance of that man's life really was. But the dynamic power of the Holy Ghost was a new element in the preaching and ministry of the church. And the Pentecostal movement has now become probably the largest collection of Christians in the world. And it started with men like Seymour, C.H. Mason, and others who picked up the baton and continue to share the Word of God.

**TWT:** You have been to and prayed at the Bonnie Brae House on many occasions. Will you describe what that experience is like?

#### **BISHOP BLAKE:**

Well, you never come to this place without mentally revisiting the origins, the beginning of the Pentecostal movement in the United States. This house is as it was in its original state. This is where it started. When you begin to think of what started here, you wish to reduplicate it and get back to that original fervor and intensity of the experience of the Holy Spirit and you say in your heart, 'Lord, do it again in my life. Let me experience what they experienced.' So that puts away all of the trappings,







and all of the changes and modifications that might attempt to take place. You go back to the original experience and see the impact it had and you know that we cannot have that same impact upon the world unless we get back to that original intensity and authenticity of the Holy Spirit of that day.

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**TWT:** What is your Church of God in Christ background?

#### **BISHOP BLAKE:**

I am a third generation member of the Church of God in Christ and a third generation Pentecostal. My father's mother, before him, experienced the baptism of the Holy Ghost in Arkansas, came out to Los Angeles and associated herself with Pentecostal, Church of God in Christ churches. Ultimately, the rest of the family, her children, came to California also. There were two of her sons who were Pentecostal preachers, and at last count, six of her grandchildren were Pentecostal preachers. So we are a Pentecostal family to the fourth generation. My two sons are Pentecostal preachers as well.

**TWT:** What is your earliest memory of meeting Bishop Mason?

#### **BISHOP BLAKE:**

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I was a child of seven or eight years old when I first saw Bishop Mason. He visited us in San Diego shortly after we had moved to California from the state of Arkansas. He laid his hands on my head, but I was a very small child and didn't have the comprehension or understand the significance of it. I

was just told that a great man was in the house and that we children had to be quiet and behave. Our parents were on their best of protocol and hospitality. He spent the night at our home and it was a blessing to have him visit. I knew he was somebody. Everybody respected and admired him very highly. I saw him pray. I saw him as he ministered in the Spirit and I experienced the power of God in his life. I was 21 and graduating from college when Bishop Mason passed away.

**TWT:** Acts 2:16 –18 states. "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." There is recorded history of Jennie Moore, the wife of William Seymour, never having piano lessons but, led by the Holy Spirit, sat down and began to play. Do you see any correlation of the above Scripture to what transpired





at 216 Bonnie Brae Street?

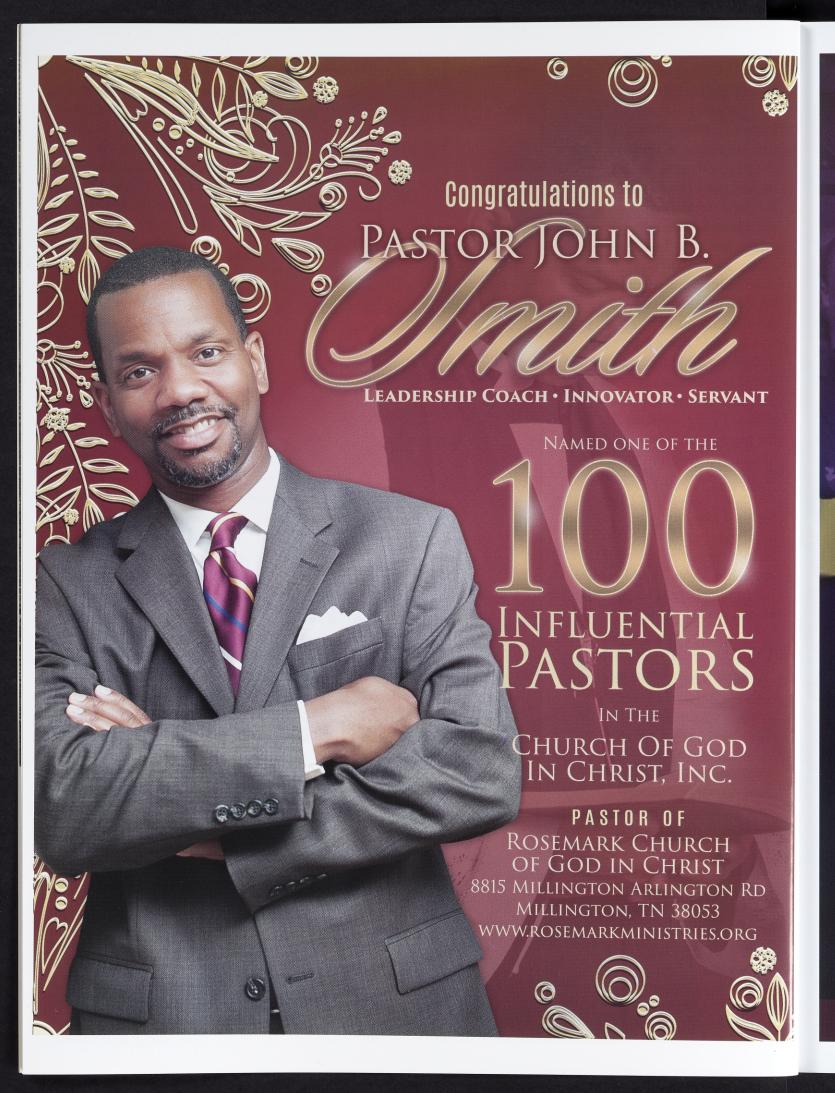
ence of the Lord brings empowerment and enablement where the ability of God becomes available to those in whom the Holy Spirit resides. The experience of Sister Seymour being divinely enabled to play the piano when she never had any experience of playing the piano before and to minister in that way is an illustration of God's ability to enable His children to be and to do whatever is necessary; whatever the situation requires. It was God's testimony and witness to the church that whatever you need, whatever abilities you need, whatever power you need, whatever capacities you need, I'm going to make that available to you through the power of

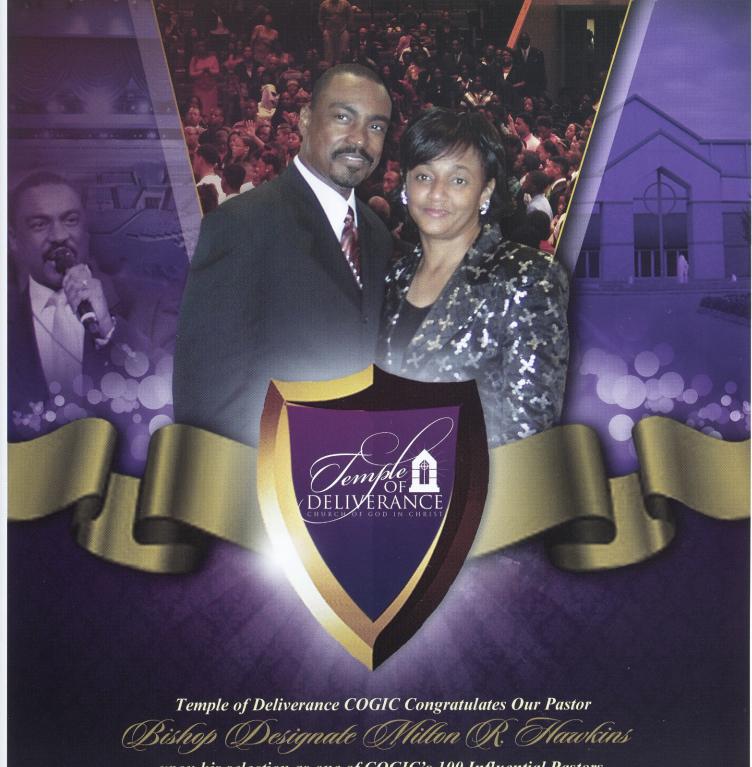
the Holy Spirit, as I did in the life of Sister Seymour.

**TWT:** Bishop Blake, thank you for taking the time out of your busy schedule to meet with The Whole Truth Magazine. Do you have any closing remarks you would like to share with the readers?

**BISHOP BLAKE:** Whenever we visit history or historic sites, we are able to reminisce about what God did through those who loved Him in the past. The baton has now been passed to us, and as they served excellently to the degree that we now, one-hundred years later, visit sites where they were, where they ministered and where they served, then we too must have that same commitment, that same excitement about the work of the Lord, and be willing to sacrifice so that God's glory might be revealed, even to our generation, as it was to theirs.







upon his selection as one of COGIC's 100 Influential Pastors.

We honor our Presiding Bishop and General Board and Whole Truth Staff for the recognition.

BISHOP G. E. PATTERSON



BISHOP DESIGNATE MILTON R. HAWKINS

TEMPLE OF DELIVERANCE COGIC 369 G. E. PATTERSON MEMPHIS, TN

## INDER ARRIST

A Modern Day Miracle

By Queen E. Phillips

August 17, 2014 Los

We quote "Jesus Christ the same, yesterday, today and forever" frequently (Hebrews 13:8); however, it is an eye-opening reality when the miraculous, arresting power of God is witnessed first-hand. According to Officer Brandon Randall, head of security at West Angeles Church of God in Christ, that is exactly what happened on Sunday evening, August 17, 2014.

### After a high-spirited praise and worship

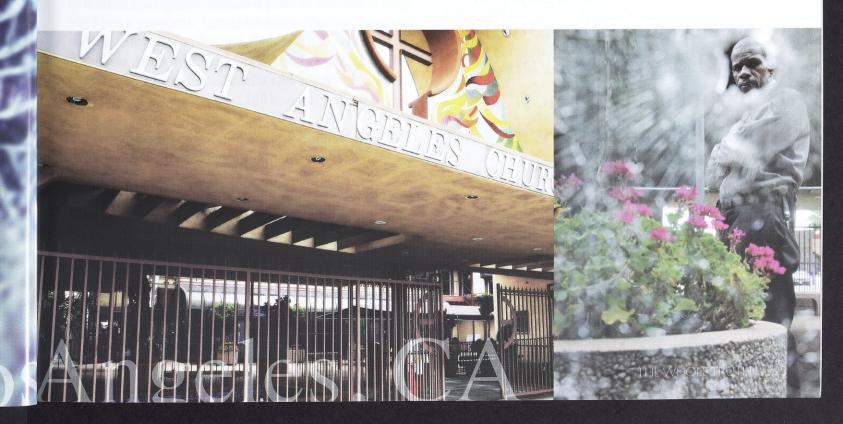
Service, an anointed word from Dr. Judith McAllister, and a mighty move of the Holy Ghost had filled the house, security personnel were clearing the West Angeles North Campus parking lot as parishioners departed at approximately 9:15 p.m.

Officer Randall reported to TWT that he and approximately 10-15 individuals were in the executive parking lot. Officer Randall was waiting for Church of God in Christ Presiding Bishop Charles Blake (West Angeles senior pastor) to exit the church when he heard gunshots. Seconds later, one of his security

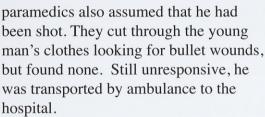
guards notified him via radio dispatch that a body was laying in front of the church.

Upon Officer Randall's arrival, he found a young man lying face down, arms spread out and a handgun at his feet. His feet were on the sidewalk but the rest of his body was inside of the front gate of the West Angeles Church courtyard. The young man was unresponsive. Officer Randall received conflicting statements as to what exactly happened: someone said that the young man had been shot, another said that he shot himself, and yet another said that he had simply collapsed.

When the police and paramedics arrived, the young man was breathing but remained unresponsive. Since there were gunshots, the







After further investigation, review of surveillance videos by Los Angeles Police Department and Officer Randall's follow up with detectives, there is no question that God "blocked" the enemy's plan and, literally, arrested the young man. Law enforcement officers informed Officer Randall of the following: 1) Immediately after the young man was placed in the ambulance, he woke up; 2) The surveil-

lance video shows the young man walking toward the entrance of the church with a gun in his hand. As he tried to enter the church, he suddenly dropped the firearm and fell to the ground in what police called an "unexplained comatose state."

to

in

Officer Randall stated, "The police, doctors, nobody knows...they have NO CLUE as to why his body locked up on him as it did."

**TWT:** So paramedics and doctors examined him and they have no explanation for what happened to him?"

Officer Randall: "None whatsoever. They called it an unexplained illness that caused a temporary comatose state."

Presiding Bishop Charles E. Blake stated, "West Angeles experienced a miraculous fulfillment of Psalm 27:2-3: 'When the wicked came against me To eat up my flesh, My enemies and foes, They stumbled and fell. 3 Though an army may encamp against me, my



heart shall not fear; though war may

rise against me, In this I will be confident."

Not only do I see a young man being arrested by God to block the enemy's plan as a modern day miracle, but I see a prophetic reminder of God's miraculous and glorious power that has the ability to arrest us, to stop us in our tracks, and to cause us to fall prostrate in His presence with our hands spread out in a comatose state of total surrender to His will.

Consider the impact on this deeply distressed and troubled world if more modern day miracles were wrought during our celebration of Bishop Charles Harrison

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I am more than grateful to God for sparing the lives of the saints and those attending that church service on August 17, 2014 in Los Angeles. Whatever the enemy meant for evil, God turned it around for the good! We thank God for His hand of protection and pray that the young man arrested by The Almighty will be once again touched by Him through repentance and salvation. Sure, we quote "Jesus Christ is the same yesterday, today and forever," but let's remain ready to minister and witness His miraculous power to those in need today.

Queen E. Phillips is a published author, Sunday School teacher, altar counselor ministry coordinator and trainer at Mt. Rose COGIC, City of Refuge, Crosby, TX, Dr. Ron Eagleton, pastor; Texas Southeast First Jurisdiction, Bishop Rufus Kyles, Jr., prelate.

# PURPOSE

A Testimony of God's Perfect Plan

By Chareá Batiste

Have you ever experienced one of those moments in which you asked God, "Why me?" Or have you ever been through a situation so difficult that you didn't understand at all what God's purpose could be for allowing it? My friend, Julianne Sherman, had one of those experiences. Not only is her testimony remarkable, but she lived to tell the tale.

very once in a while, you meet a person who seems to impact every person he/she meets. Julianne Sherman is that kind of person. She exudes radiance and beauty, and she is loved by everyone. I have literally never met a person who has anything negative to say about her. Julianne is an amazing example of a Christian who loves others as Christ says we should.

Julianne and I both became friends because we attend Greater Victory Temple in Seaside, California where Bishop W.W. Hamilton is the pastor. It's funny; we both attended the same church for many years without ever having one conversation. Then we ended up becoming friends, once we started praise dancing together at church. We both have a lot in common: we're in our thirties, we love Jesus, and we love dancing for the Lord! Julianne is a gifted dancer; in fact, she choreographed many songs at our church. And wouldn't you know, the devil decided to attack that gift.

Several years ago, Julianne began noticing she was having health struggles. It soon became apparent that she was unable to dance the way she used to. Eventually, she stopped dancing completely because she had no energy, and experienced shortness of breath while doing so. During this entire process, her family, her church family, and her friends were all by her side. She and I talked on several occasions, and though she was disappointed and frustrated about not being able to dance like she used to, she did not stop trusting in God.

Throughout her adult life, Julianne has always been a supporter of missions, and she traveled to various places to share the goodness of Jesus Christ. When her health became an issue, she had to cut back on the traveling, but she continued to share the Gospel whenever she had the chance. If you ever meet Julianne, you will see that she represents God well. Anyone who doesn't know Christ would want to know Him based on Julianne's sweet temperament and contagious enthusiasm for life.

When situations occur in our lives, we can often become frustrated and our faith can become shaken. Even though Julianne was experiencing difficulties, she never gave up her faith in God. No matter what, she remained faithful to Him and kept trusting Him for total healing. And God did begin to heal her! That in and of itself is a testimony, but it was nothing that could prepare her for what would happen next.

On May 5, 2013, Julianne and her brother Noah were on their way to the airport to fly to Hawaii and meet their parents. A friend of theirs was driving the car, with her brother in the front seat and Julianne in the backseat. Then the unthinkable happened. While on the highway, a drunk driver, going 90 miles per hour, slammed into them! The impact ran them off of the road and into a ditch. They then ran over a couple of slim trees and through a miraculous clearing, avoided a tree where two girls had previously died. Finally, a linked fence stopped them from shooting into a parking lot! The car was totaled; her brother Noah shattered his heel, and Julianne ended up breaking a rib and breaking her back in three places. Thankfully, Julianne did not have to go into surgery, but she was on bed rest for months. She also had to wear a back brace and needed assistance to do pretty much everything in her life. When she was finally able to have visitors, I went to her home where she tried to make me feel comfortable! That's just the kind of person Julianne is. Her beautiful smile was still on her face, even though it was evident she was in pain. Because of the damage, Julianne also had to go to physical therapy as a part of her recovery process.



hile in recovery, a wonderful Christian man named Luke Adan was her physical therapist for ten weeks and took great care of her, speeding her healing process. They immediately hit it off and became great friends. And then, God did something that only He could do!



nce she was no longer Luke's patient, he informed Julianne that he had feelings for her. To Julianne's delight, she admitted that she felt the same way. Julianne states, "As we worked together to mend my back, we realized we both loved Jesus and really liked each other." Well, we know that when God blesses, He blesses us real good! Not only did they become involved in a committed relationship to each other, but on November 14, 2013, Luke proposed to Julianne and they were married on June 7, 2014. Look at God! Julianne says, "I thank GOD for bringing the two of us together and bringing love and beauty out of a horrible 'accident.' I look forward to an amazing future with this awesome man of God by my side."

It's evident that everything in our life happens for a purpose, even when we don't know the reason why. God orchestrates things so perfectly that in the end, we know only God could have done it. In the Bible, Luke was a man who happened to be a physician. Though Julianne's fiancé, Luke, is not a physician, he is a physical therapist and he helped Julianne to heal! Julianne's test truly turned into a testimony and showed how God always has a plan. Nothing says it better than Romans 8:28: "And we know that all things work together for good to those who love God, to those who are the called according to His purpose." **TWT** 

Missionary Chareá Batiste is a faithful member of Greater Victory Temple in Seaside, CA where her pastor is Bishop W.W. Hamilton, Jurisdictional Prelate and General Board Secretary Emeritus

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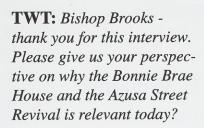
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#### The Whole Truth COVER STORY

## A CONVERSATION with BISHOP Phillip A. Brooks



#### **BISHOP BROOKS:**

I consider the Bonnie Brae House absolutely significant. It is an historic treasure. Bishop Blake was very fluid as he told the global audience on Trinity Broadcasting Network with Matt Crouch recently about the Bonnie Brae House and that it's a legacy treasure and how the Assemblies of God was birthed out of the Church of God in Christ. Steve Strang of Charisma Magazine gave me a copy of the actual ordination papers that Bishop Mason issued to the Crouch's grandfather and grandmother. So I think it's so important to preserve the history of Pentecostalism in America and, particularly, our own memorabilia and artifacts. That's

why we're trying to preserve and restore the League of Nations building at headquarters in Memphis.

We're working on something similar at our Cathedral headquarters here in Detroit. The Cathedral headquarters is a very large building where we hold our convocation. On the main floor, right off the lobby, will be what we call the Legacy Exhibit. As you know, Bishop Mason spent a lot of time in Detroit and when he'd come,

he'd spend a lot of time at Bishop Bailey's house. After Bishop Bailey died, his wife gave the bedroom outfit that Bishop Mason slept on to Mother Mary Walton, one of the supervisors here in Michigan. Mother Walton gave it to me to preserve it. At the Cathedral headquarters, we have something similar to the white house. You know in the white house they have T

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the Lincoln bedroom. Well, at the Cathedral headquarters we are constructing the Bishop Mason bedroom. Bishop Mason died in Detroit in 1961. He was taken from that bed to Ford Hospital. It was his personal bedroom at the Bailey's house. We have his bed, chest of drawers, dresser, desk and his two personal Bibles. So when people visit the Cathedral headquarters, they will be able to view something we believe is sacred.



**TWT:** Please describe your experience visiting the Bonnie Brae House.

**BISHOP BROOKS:** It was a tremendous experience. Have you

heard the expression, 'If the walls could talk?' I believe those walls are sacred. It was in the confines of the Bonnie Brae House that Pentecostalism was birthed in America. We have to treasure those things. My wife and I visited Jerusalem and we went to Jesus' tomb, and it was sacred to walk into that place. The Bonnie Brae house is relevant because generations unborn need to be able to see something authentic of the Pentecostal past of what the Holy Ghost did in America.

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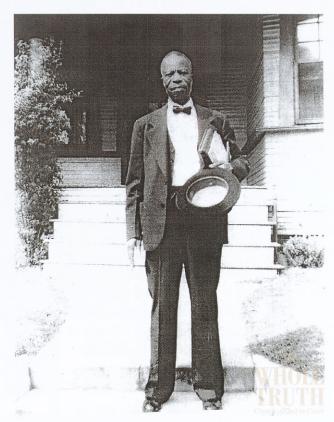
TWT: Do you see the Bonnie Brae House experience as a witness to America and the world as to what God can do in the life of a person totally committed to Him?

BISHOP BROOKS: This is very true. Of course, it was really fulfilled through Bishop Mason because he came back from the Azusa Street Revival as the person to bear that message from the Holy Spirit for this season. Since that time, all of the major denominations began to embrace the work and Person of the Holy Spirit in this twenty-first century. Bishop Mason was mightily used of the Lord for God's purpose.

**TWT:** What is your earliest memory of meeting Bishop Mason?

**BISHOP BROOKS:** Chicago was my home and I was born during the time when Bishop Mason

on of hands. I believe the favor of God can be transferred. I treasured that experience, even as a child, because I can see how God has directed my life and I believe it is a direct result of being anointed by Bishop Mason.



was alive. Bishop Mason would come to Bishop Ford's church in Chicago because Bishop Ford was on the radio. We would hear Bishop Mason praying and preaching on Bishop Ford's broadcast. So we would go to Bishop Ford's church. My father lifted me up as a little seven-year old child and Bishop Mason laid his hand on my head and anointed me. I believe in the power of the transferring of the blessing. The Lord Jesus gave us some ordinances and one of the ordinances He gave us, besides the baptism, feet washing and communion, was also the laying

Bishop Mason was unlike someone who was idolized. We never idolized him, but we knew he was someone used by God, and so people named their children after Bishop Mason. And I'm sure you are aware of it, but Bishop Blake's parents named him Charles, after Bishop Charles H. Mason, and look what happened... Bishop Blake became the presiding bishop. I don't believe there are any accidents in God. They're both from Arkansas. Bishop Mason received the Holy Spirit in Los Angeles and Bishop Blake lives in Los Angeles.

**TWT:** How did Bishop Mason influence your ministry?

Mason's deep consecration and prayer life influenced my ministry because I've seen Bishop Mason pray intensely for hours. I've seen people healed through his prayers and through his ministry. I've seen people with blinded eyes come open. I've seen people who couldn't walk, walk. Bishop Mason became the spiritual model for all the ministers that came through his spiritual loin because he was an

apostle of prayer. He was a man that was mightily used in miracles. Once you witness the supernatural, from then on you become a believer in God's supernatural power, in God's will and desire to grant miracles. I've seen that across the entire spectrum of the ministry of the Church of God in Christ globally. Some years ago, I went to South Africa. I have gone to South Africa quite regularly, even before Mandela was president, when he was in prison. While there, I went into the Kalahari Dessert and there was a church in the dessert that didn't have any electric lights; they had candles. But on the wall of this makeshift church, they had Bishop Mason's picture. This shows you the influence of Bishop Mason around the world. Bishop Mason has traveled to Africa. I have pictures of him boarding the plane.

**TWT:** When Mason Temple was being built, there was a steel shortage. How was Bishop Mason able to get the steel to complete the project?

**BISHOP BROOKS:** It was

1942 when they were building the church and you couldn't get steel, but we always had a number of Caucasian people that were members of our church. This one man had influence with the U.S. Senate. He made an appeal to Senator Delk. During the war, nobody could get steel. It was all for war purposes. But he had influence with the senate and they granted the steel to complete the building.

**TWT:** What influence did Bishop Mason have on Detroit?

**BISHOP BROOKS:** I was born in Chicago. Bishop Mason sent the then Elder William Roberts to Chicago to preside over the Illinois Jurisdiction. It became one of our strongest jurisdictions. The way Michigan got started - there was a couple in Chicago, W. G. Johnson and his wife, Mary Johnson. In those days, during the movement of the Holy Spirit, many times believers were moved not only to speak in tongues, and of course, tongues would be interpreted, but also they were moved to actually write in tongues. At this particular session, W. G. Johnson was moved by the Holy Spirit and he began to make a motion as if he was writing. Someone got a pencil and put it in his hand and slid a piece of paper on top of a table. So he wrote in an unknown tongue. I have a copy of it in our Cathedral Heritage Hall, along with a lot of pictures and artifacts of Church of God in Christ history. So Bishop Mason took the piece of paper that W. G. Johnson wrote on in an unknown tongue. This was in 1914. Bishop Mason interpreted the writing and told W. G. Johnson that the meaning of the writing was, 'This is your call to go to Detroit to begin the Church of God in Christ.' So Bishop Mason sent him to Detroit in 1914 and W. G. Johnson and his wife began to have street services. History tells that they were going to incorporate the church, but the state laws required that they had to have a certain amount of members. There were two white men, one was a Methodist and one was a Baptist. Both of them agreed to join W.G. Johnson's church so he could qualify to incorporate the church. Now we have 600 Church of God in Christ churches and eleven

jurisdictions in Michigan and Canada, and two weeks ago we celebrated our centennial. We included Canada because when Michigan developed, preachers began to go across the bridge, across the Detroit River into Canada. Canada was birthed the same time that Michigan was birthed.

**TWT:** Thank you Bishop Brooks. Do you have any closing remarks you would like to share with the readers?

at any cost preserve this Pentecostal legacy because it is precious. And it is indeed not only a legacy, but it is an experience that the Bible calls an end-time blessing. Because what we are experiencing in the baptism of the Holy Spirit, we are experiencing the millennium blessing; a blessing that was designated for the millennium, but we are receiving it now, in this time.





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# Highlight of ARIZONA JUANITA DRANES: COGIC's Music Ministry P I O N E E R

By Sonya D. Bradford



Nothing sets the atmosphere for the delivery of the Word of God like a heartfelt, spirit-filled selection rendered

just before the preacher takes his text. And nothing drives home the message of the preached Word like a supporting, sanctified song presented right afterward. Arizona Dranes was that anointed singer and musician – one whose gift could truly usher in the presence of God, a legendary minstrel ahead of her time.

### Before Thomas Dorsey, there was Arizona Jranes,

8438-B

BYE AND BYE WE'RE GOING TO SEE

(Dranes) ARIZONA DRANES

(Assisted by Rev. F. W. McGee & Jubilee Singers)

With Piano Accomp.

the youngest of Milton and Cora Dranes' three children, was born blind in Sherman. Texas in 1891. She attended the Institute for Deaf, Dumb and Blind Colored Youths in Austin. Texas where she was trained in classical piano and voice. After she graduated in 1912, Arizona added an "s" to the end of her last name for distinction.

During that time, the Church of God in Christ began to expand throughout Texas and Bishop Mason had sent Elder Emmet Morey Page to Dallas to spread the Pentecostal message of being filled with the Holy Ghost, with the evidence of speaking in other tongues. A native of Texas, Arizona D

house down" with her singing and playing, and

regular guest at Bishop Samuel Crouch's Trezevant Hill COGIC in Fort Worth, as well as Bishop E.M. Page's church in Dallas. Dranes was introduced to Bishop Mason by Bishop E.M. Page and subsequently, Bishop Mason often called upon her to serve in the national me becoming one of his favorite singers and pianists.

Arizona Dranes became very active within the Church of God in Christ, particularl within the Women's Department. By the late 1920s, Dranes resided between Memphis, Chicago and Oklahoma City. When Bishop Mason erected Mason Temple to replace the original "Tabernacle" that had burned dowr Dranes relocated to Memphis for a while, and then later to Chicago where she spent many days sharing her gift at



She wholeheartedly lent her gift to the church and always made it known that she was a woman of God and an evangelist first.

Robert's Temple Church of God in Christ, the "flagship" COGIC church in that city.

Unlike many musicians and singers today, Arizona Dranes never set out to make a career or a living off of her gospel music ministry. She wholeheartedly lent her gift to the church and always made it known that she was a woman of God and an evangelist first. Even after recording several songs, she continued to serve the church faithfully by playing the piano and singing like she had always done in times past. Arizona was one of the first examples of a

He Is My Story
The Sanctified
SOUL OF
ARIZONA
DRANES

Michael Corcoran
Includes CD with 16 Tracks

COGIC musician and singer who had gained prominence outside of our organization for merely doing what she did in church on a regular basis. She was discovered in the church as she humbly availed herself to the services of the Lord.

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Dranes was already known as an evangelist in her own right before she was ever discovered as a musician and a singer. She was one of the earliest women to be recorded both singing and playing a piano during a time when many evangelists, both men and women, only picked a guitar. Be-

fore her conversion, Dranes gained experience as a secular performer working in theater, vaudeville, and as a house pianist for silent movies. Consequently, her musical skills and precision were professional and top-notch.

The message that Evangelist Arizona Dranes carried, coupled with the Spirit that manifested when she played the piano and sang unto the Lord, had never been witnessed before. Dranes took secular, syncopated ragtime and barrelhouse music and overlaid it with lyrics of praise and adoration to our Heavenly Father.

In June of 1926 at the age of 37, Dranes was invited to Chicago, Illinois by Okeh Records to make some "test records." Up until that point, no one had ever produced a gospel recording that paired the ragtime and barrelhouse sound with a pianist – a spirit-filled pianist nonetheless. And no record label

had ever attempted to target the Pentecostal church with its music. It wasn't even referred to as "gospel music," the commercial genre we know today, but was rather categorized as "race music" and "race records," titles given to the music recorded by black folk, deemed

as such by the record labels of that day.

Although Thomas Dorsey has garnered the title "the father of gospel music," it was actually Arizona Dranes who created the "gospel beat." Inspired by Dranes' creativity, in a 1961 interview Thomas Dorsey confessed: "If I can put some of what she does and mix it with the blues, I'll be able to come up with a gospel style."

That "gospel style" Thomas Dorsey is credited for creating is alive and well and far more advanced today. The gospel music industry has produced many superstars and a significant number of them hail directly from the Church of God in Christ. Likewise, the ministry and popularity of gospel music has woven itself into the very fabric of mainstream

America and beyond. Arizona
Dranes was a trendsetter and a
trailblazer, unwittingly paving the
way of success for both gospel
singers and gospel musicians alike
to this very day.

Many thanks to Anndretta Lyle Wilson (Ph.D. student and instructor of the History of African American Theater at UCLA), and Michael Corcoran (author of "He Is My Story: The Sanctified Soul of Arizona Dranes") for their contributions to this story. **TWT** 

Sonya D. Bradford is a member of Deliverance Center Ministries COGIC in Indian Orchard, MA (Massachusetts First). She is also a licensed evangelist and gospel announcer for 90.7FM WTCC.



### The Whole Truth | COVER STORY

## A CONVERSATION with BISHOP Jerry W. Macklin



**TWT:** Bishop Macklin - why is the Bonnie Brae House and the Azusa Street Revival relevant today?

#### **BISHOP MACKLIN:**

It is the birth center for the Pentecostal movement as we know it today. All Pentecostal denominations in this country and around the world trace their roots back to that event. For three years, I chaired the Pentecostal Charismatic Churches of North America (PCCNA) which was an outgrowth of bringing together black and white Pentecostal denominations, back when Bishop Ithiel Clemmons was a part of it. I'm co-chair of that group now, but it got started many, many years ago. During that time, I produced a hard bound book for them, titled Servants of the Spirit, where the denominational leaders gave their personal testimonies of how they

came to know the Lord and to have a Pentecostal experience. And everyone's denomination traced their roots back to Azusa Street. So it's difficult to tell the story of Pentecostalism as we know it today without referencing that revival.

**TWT:** Will you describe your experience of visiting the Bonnie Brae House?

**BISHOP MACKLIN:** It was

an overwhelming moment for me. I was really taken back more so than I thought I would be. Just walking in there, I could really feel the presence of the Holy Spirit, yet even in that house. I had to really pause for quite a while, just imagining what happened in the various rooms and how it must have been at that time for people to encounter the Holy Ghost in that setting. It was quite overwhelming when

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I went there. I had to re-gather myself because it had that much of an impact on me.

**TWT:** Do you see the Bonnie Brae House experience as a witness to America and the world as to what God can do in the life of a person totally committed to Him?

**BISHOP MACKLIN:** Absolutely. I recently wrote a letter to the Southern California First

Jurisdiction for their upcoming convocation in Los Angeles and the celebration of their centennial. In the letter, I referred to that jurisdiction as the "keepers of the flame." It is the story of the Bonnie Brae House that continues to fuel the vision and passion for ministry. The Bonnie Brae House and the Azusa Street Revival continues to be a standard bearer for what's going on. Even today, people continue to reflect back on that moment. It sets the standard for what can be, and even as groups continue to pull apart from each other, one of the things that bring us back together is seeing what the Holy Spirit did at that time, in the lives of the people. So I really see the Bonnie Brae House continuing to play a major role in keeping us connected to what God is doing in the world, not only then, but what God is doing right now through the power of the Holy Spirit.

So the Bonnie Brae House is a connecting point; an eternal flame that continues to burn internally that causes us to look beyond just our neighborhoods and our country, because it became the center where people came from all over the world. It happened here, but it literally forces us beyond the borders of America and into the world. And what we take with us, more than anything else, more than our money, more than our education, more than our status; the most important thing we take with us when we travel, when we cross the waters, is the power of the Holy Spirit.

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**TWT:** Do you see any correlation to Acts 2:16-18 with what transpired at 216 Bonnie Brae Street?

**BISHOP MACKLIN:** Yes,

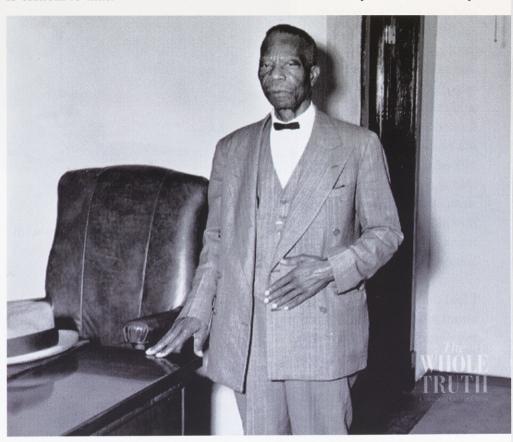
I do. Not only at the Bonnie Brae House, but throughout the world we have seen and heard of those instances where the Holy Spirit provides unparalleled ministry, by intervening into situations where we are powerless to do otherwise. So yes, the incident you spoke of is critical to that.

recognize that our role is limited compared to what the Holy Spirit wants to do.

**TWT:** How did Bishop Mason influence your ministry?

#### **BISHOP MACKLIN:**

Bishop Mason provides for us the model of ministry that is necessary



If you go to my website at: <a href="http://www.gladtidingscogic.org">http://www.gladtidingscogic.org</a>,

you will find a series of articles I've put together titled 21 Days to Pentecost. It's a twenty-one day devotional guide of testimonies of what happened through the power of the Holy Spirit in the Azusa Street setting. What it does is lift up the idea that the Holy Spirit was at work then, and I believe He's at work now, intervening where we will allow Him. It seems to me that the more we do on our own, the less the Holy Spirit is given the opportunity to do. So I think it's important that we

for today. The stories that we hear of Bishop Mason literally impact, change our lives and give us direction for ministry today. Let me give you an example. The story is told of a pastor who wanted Bishop Mason to visit his church. He persistently pleaded with Bishop Mason to come. I'm told Bishop Mason got on a train and went to see the young man and to see the church he was talking about. Bishop Mason gets off the train and he's standing in front of the church. Bishop Mason says, 'Before we go in, let me stretch my legs. Let's walk.' They walked an

entire square block; one block this way, that way, that way and back. When they get back in front of the church, Bishop Mason looked at the young man, without ever going inside the church and says, 'Young man, close your doors. Close this down and you go help pastor so and so up the street.' The young man was devastated and said, 'Bishop, why, why, why?' The story is told that Bishop Mason looked at him and said, 'I walked with you one block this way, and one block that way, one block this way, another block back that way, and not one person knows your name. Close down and go help somebody else.'

I had only been pastoring for about a year. The day I brought my church, the very next day, Bishop F.D. Washington was in town and he came, sat down in the middle of my sanctuary and said, 'Young man, I want to tell you a story about Bishop Mason.' And he told me that story and that story changed my outlook on ministry, completely. And as a result of that, I changed my entire perspective on ministry. I became community oriented and made sure that everybody in my neighborhood knew who I was and knew what the role of the church was in its community. Today, Glad Tidings Church of God in Christ is known in this neighborhood and is called the Glad Tidings Community. We own blocks of property. That took place strictly because of the story of Bishop Mason's life. So when you talk about influence, that's the

Bishop Mason Day



kind of influence he had.

Now, I have shared that story with others, hundreds of pastors. I can't tell you how many pastors have been influenced by that story and have called me back and said, 'Man, I went home and changed my whole ministry based on the story you told me.' Well, it wasn't my story. It was told to me and was passed down from one generation to another. And that's the kind of impact that Bishop Mason's life has had. It's those stories of his life, his ministry, his passion, his prayer life that have led us to lift our ministries to levels that we otherwise never would have dreamed of. But we use Bishop Mason's life and the model that he gave us as the fuel for going forward in the ministry of the Holy Spirit.

TWT: Bishop Macklin, thank you for interviewing with The Whole Truth Magazine. Do you have any closing remarks you would like to share with the readers?

### **BISHOP MACKLIN:**

I would say in closing that we cannot afford to give away or to lay to one side the rich history that we are charged with carrying forth. The ministry of Bishop Mason, the ministry of the Holy Spirit, Azusa Street and the Bonnie Brae House is not a history that we can afford to walk away from. Without that history, we place ourselves in a very challenging position of having to operate on our own. So I think it's just important that we

hold onto that, build on that, and always use that as a checkpoint to be able to see how we're doing, compared to what the Holy Spirit began to do in us, and for us early on. And we must find ways to pass it on to the next generation.





### Supt. Dr. Nelson J. Gatlin & 1st Lady Delane Gatlin

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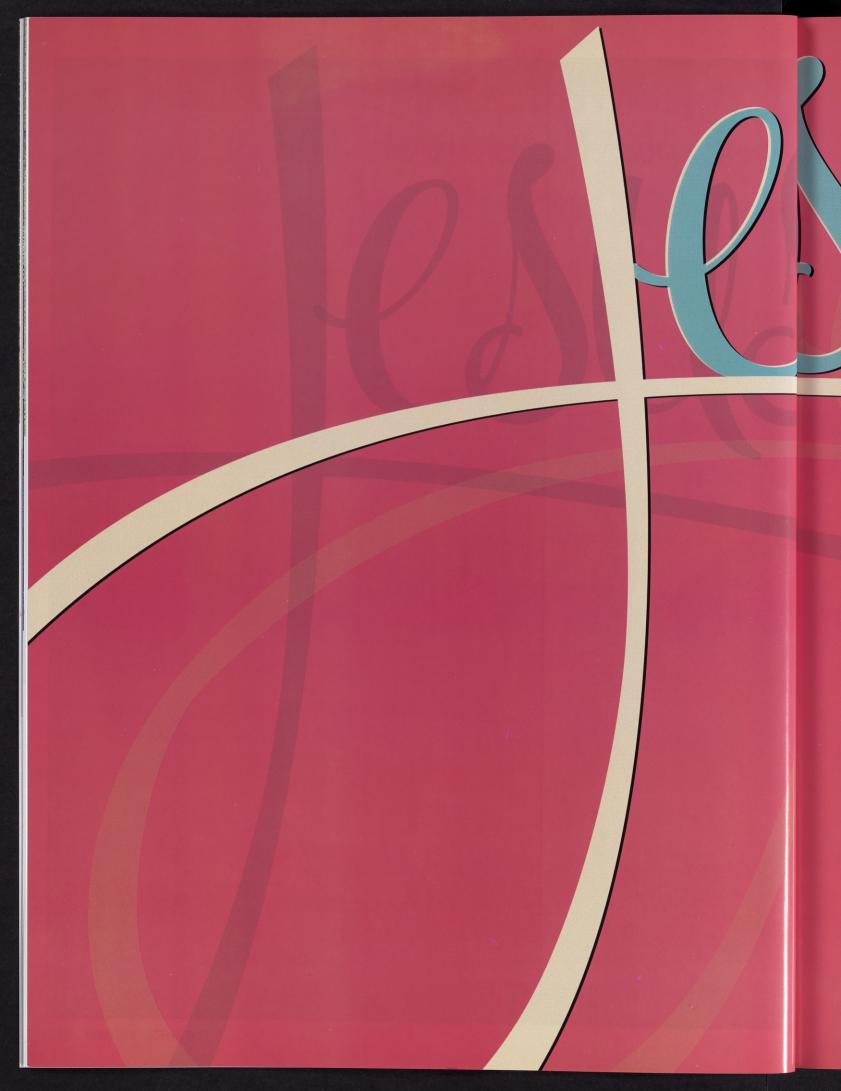
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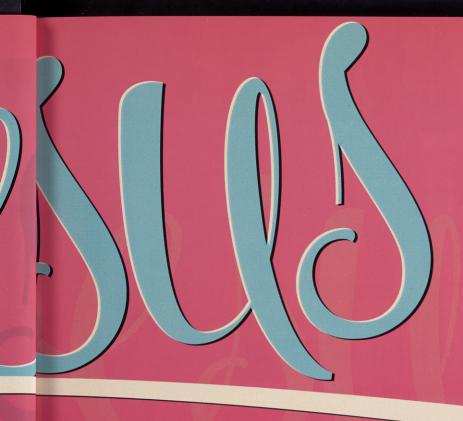
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## I Wish for

By Daniele Cooper

Dear Jesus,

Please grant me these three wishes:

To have what I want!

To have what I want when I want it!

To have what I want when I want it and how I want it!

Amen.

Reading this prayer may make you feel uncomfortable, or it just may sound unrealistic. I challenge you to go on this brief journey with me to further explain and dissect this type of thought process.

In this day and time, life seems to be driven by the need for instant results and instant gratification...

- Lose 10lbs in 5 days!
- Scratch and instantly become a quadrillionaire!
- Win a contest and claim your way to fame!
- Complete the profile and the search begins!
- See it today, be it tonight!

The world is your oyster and you can have whatever you want, in any fashion you want.

But what happens when this way of thinking seeps into the church? Do we become too common with God and hold Him accountable to being faithful and fulfilling when we constantly fall short? Do we put ourselves in the role of the Creator and approach God as if He is the creation? Do we lose our sense of reverence and come before God in any fashion, expecting our requests to be fulfilled because we ask in His name? What becomes of us?

When I think back to the old church, I can remember the selfless prayers that went forth on behalf of the body; Prayers of protection, prayers of God's will, prayers of salvation, restoration, of refilling and renewal.

Now, in my older years, a wave of prosperity has washed ashore the door steps of churches across the world and prayers have shifted from, "Lord, lead me and I will follow," to "I'm naming it, claiming it and expecting it!" Saints are walking around boasting, "I'm a millionaire! The Lord is going to give me a house, car, job, raise, promotion, husband/wife, and whatever else my heart desires." Overnight, it feels as if church folks have transformed into an entitled people. Prayers are focused on that which glimmers and how swiftly those "things" can be obtained. It's as if the call and answer to salvation is the key to the magic genie lamp. Rub the lamp three times...Jesus appears and the request is made known:



## Jesus I Wish For

I paid my tithes – so Jesus I wish for....

I gave a sacrificial offering – so Jesus I wish for....

I attended noon day prayer – so Jesus I wish for....

I extended myself to a family in need – so Jesus I wish for....

I made it to Bible study, Friday night service and Sunday Morning Worship (all in one week) – so Jesus I wish for....

It almost seems as if we feel the need to be rewarded, above the rest, because we answered His call. So again, I ask the question...what becomes of us?

God has given us the greatest gift and yet we seem to desire more and more. God gave His only begotten Son to save our sinful souls, to redeem us, to free us, to draw us back to Him, because He loves us so. God did not save us only to claim houses, cars, promotions, jobs or companions in His name. The Word of the Lord says in Isaiah 30:18, "And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him."

When we pray, let's not lose sight of our roles. God is the Creator and we are His creation. God is great and greatly to be praised. God is more than a Giver; He is our ultimate love and the Keeper of our souls. Let us shift away from seeking after what God can do for us. Instead, let us desire upon new ways to become better, stronger witnesses for the Kingdom of God. **TWT** 

Daniele Cooper is a member of Relevant Word Christian Church (Phoenix, AZ) and the Arizona Ecclesiastical Jurisdiction.

## Recap of 2014 100 Influential Pastors Reception

By Elder David-George Newsome



Nearly 200 people packed a ballroom at the Marriott Hotel in Kansas

City, Missouri during the 2014 AIM Convention to honor COGIC's first 100 Influential Pastors and 7 Pastors to Watch recipients. More than 49 of the 107 honorees, as well as their family and friends, were able to attend.

By all accounts the evening was a tremendous success! The First Assistant Presiding Bishop, the Right Reverend Phillip Aquilla Brooks, was present to represent our Presiding Bishop. Bishop Brooks discussed the importance of the role of pastors in the life of the individual and within the collective church. He gave encouraging and personal reflections of his more than 50 years of servitude as a pastor. It was an honor to have Bishop Brooks present to address the group. He also took the time to pose for a group picture with the honorees, as well as others.

The Kansas East Children's Choir was present to render selections for those present. This was a special treat as they are preparing for their first recording soon. They jubilantly sang from their hearts and really energized the atmosphere with praise.

It was then time for the main event, the presentation of the

100 Influential Pastors award to each honoree. Each pastor received a copy of the July 2014 edition of TWT, a special desk clock containing the 100 Influential Pastors logo and other gift items, courtesy of the COGIC Publishing House. Publishing House Vice President and Marketing Chairperson, Evangelist Sandra Smith Jones, was present to represent the Publishing House with congratulatory remarks and to assist with the awards ceremony.

TWT is very grateful for the support that we receive from our faithful readers and subscribers. Stay tuned for future ways in which you can help us to honor some of the well-deserved, unsung heroes of our church. **TWT** 

Elder David George Newsome is a resident of Muskegon, Michigan. He is a member of Grace for the Nations Church in Grand Rapids, Michigan (Admin. Asst. Tarence E. Lauchie', pastor), and the Assistant Jurisdictional Secretary of the Michigan Southwest Third Ecclesiastical Jurisdiction (Bishop Samuel Duncan, Jr., prelate). He is married to Melba White Newsome, the father of two, James Timothy and Ja'Mel, and grandfather of one, JaMilah.



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The First Assistant Presiding Bishop, the Right Reverend Phillip Aquilla Brooks, posed for a group picture with the honorees that were present, as well as others.

## The PASTORS



### The Whole Truth COVER STORY

## A CONVERSATION with MOTHER Barbara McCoo Lewis

**TWT:** Mother Lewis - please give us your perspective on why the Bonnie Brae House and the Azusa Street Revival is relevant today.

MOTHER LEWIS: The preservation of the Bonnie Brae House is very relevant because it is the only remaining structure related to the birthplace of Pentecostalism in this dispensation. Deliberations on the Bonnie Brae House and the Azusa Street Revival are very significant for the sake of perpetuity of our saintly forefathers. Therefore, we must pass it on through verbal and written communications to our young people and those who are coming into holiness and Pentecostalism, so that they will realize, understand and appreciate our beginnings.

Had not Bishop Mason traveled to



Los Angeles to the Azusa Street Revival and received the baptism in the Holy Ghost, I don't know what our church would be. But because of his hearing about this Holy Ghost fiery revival, it caused him to travel out here and it literally changed his life. When he went back to the south, shared his experience of speaking in tongues, it was rejected. But this Holy Ghost experience that he had here was really the launching pad for the beginnings of the Church of God in Christ. It gives us so much pride in Southern California, just to think how God used Art Glass to purchase that property and then in 1985, the Pentecostal Heritage Association did some renovations to preserve it. But Art Glass had enough foresight to turn the Bonnie Brae House over to Bishop Blake for the First Jurisdiction to be the custodians of this property. It was God-or-

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dained the way it was orchestrated. In 2006, we celebrated the centennial of the Azusa Street Revival and it was glorious; amazing to me to see all of the Pentecostal people come from around the world.

**TWT:** What has been your experience visiting the Bonnie Brae House?

**MOTHER LEWIS:** I've

been there I can't even tell you how many times. When you enter that house, there is just such a presence of the anointing of the Holy Ghost there. And to see that piano, it takes you back. It causes you to reflect upon our heritage and the legacy that has been placed in our hands and the great responsibility we have to carry on the legacy of holiness and righteousness, and to maintain and keep alive the life of our forefathers and to think how they sacrificed, fasted and prayed. It ignites within me an awareness of my responsibility as one person, and as the jurisdiction, and as the Church of God in Christ at large, and as the Body of Jesus Christ, to spread the Gospel of Jesus Christ to the world. When I'm in the Bonnie Brae House, I feel such a sense of responsibility. I pray, 'Lord what more can I do to touch and impact the lives of men and women?' The Lord has commissioned us to go into the highways and the hedges; go into all the world and preach the gospel. I also think of the scripture, "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor, to bind the broken hearts and set the captives free." All of those kinds of responsibilities and commandments that Jesus gave His disciples come alive in my spirit whenever I'm in the Bonnie Brae House, and it gives me a godly pride to think the Lord chose Southern California First Jurisdiction to be the custodian of such a great legacy.

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**TWT:** Do you see the Bonnie Brae House experience as a witness to America and the world as to what God can do in the life of a person totally committed to Him?

MOTHER LEWIS: Bishop Mason had a global sensitivity. A lot of people are not aware that he traveled to Africa and Asia. In the humility, at the heart of our leader, Bishop Blake, his mindset is so broad and so global that he has expanded that. Bishop Blake is never in a box. His thinking is always not just for us here in Los Angeles, or the United States, but

we would have to share him with the Church of God in Christ, the world, Save Africa's Children, and all the great exploits he has accomplished. Just to think it all started at a little house in Los Angeles. I don't believe that it's a coincidence that the man of God for this twenty-first century was called out of Los Angeles, CA to globalize and spread the gospel of Jesus Christ. And even Lady Mae, as she stands by his side,



his compassion and his sensitivity are for people everywhere.

We are truly in a deeply distressed and troubled world. Bishop Blake's insight into motivating us and always keeping at the forefront of what the bottom line of our ministry is - that we're called to witness and to minister. And I just praise God for that kind of leadership and how God has positioned him at the top of the church. We saw his heart, here in Southern California. We saw that he was born almost ahead of his time and we knew this would happen. We knew

so strong, energetic and so full of the love of Jesus. Bishop Blake is highly respected beyond the boundaries of the Church of God in Christ. All of Christendom, not just Pentecostals, but the Baptist, Methodist, Lutheran and the list goes on. And that too is what keeps Pentecostalism at the forefront, godly lives, like our leader, Bishop Blake.

**TWT:** Do you see any correlation to the scripture Acts 2:16-18 with what transpired at 216 Bonnie Brae Street?



MOTHER LEWIS: It is the fulfillment of the prophecy by Joel. I will pour out my Spirit on all flesh - and that is exactly what happened at the Bonnie Brae House.

**TWT:** What are your earliest memories of Bishop Mason?

**MOTHER LEWIS:** I remembered as a young child, my mother and father journeyed by car many years to the convocation. In those

days, it was held around the end of November. Rarely were they home on Thanksgiving because the convocation lasted I believe ten days. So they would motor from Los Angeles to Memphis, TN. They had the opportunity to see him in the full glory of his prayer life and the anointing; how he led and gave instructions to the people during the Holy Convocation. My mother and father told me 'Don't quench the Spirit,' and Bishop Mason believed in the holy dance. My

mother shared with me that during the convocation, it was nothing for them to pray on their knees for three or four hours. That was quite an integral part of the convocation. He led them in prayer for many hours at a time, and of course in those days, hotels were not open to blacks. My mother and father would stay in the homes of the saints. All of their meals were served in the basement of Mason Temple. Bishop Mason was a very liberal man. He had the heart and compassion of Jesus. He put the needs of people before his own welfare. I've heard many, many stories of how he was always concerned about other people.

Now, I remember very vividly that Bishop Samuel Crouch was our jurisdictional bishop. I was born and raised at the Emanuel Church and he was my pastor. Almost every year, Bishop Mason would come to California and I would be in awe. My first memories of him were when I was about twelve or thirteen and as he would walk into the state convocation into Emanuel. He was a short stature of a man, but there was such a strong, powerful anointing upon his life that just being in his presence you could feel the presence of the Lord on him. I remember how Bishop Mason would walk the aisles, and on this one particular day, I was sitting on the end of an aisle, and Bishop Mason would be walking, saying, "Loose here, loose here." And he would say, "The Blood of Jesus. The Blood of Jesus." Even sitting in his seat on the platform, I would see his mouth moving. He was a constant man of prayer and that just resonated in my spirit so strongly as I grew up. He was such a great, great man and

so highly anointed. When I was attending Los Angeles City College, in 1961, myself, along with about five or six other Church of God in Christ students were sitting in the Student Union when the word came that Bishop Mason had passed away.

**TWT:** How did Bishop Mason influence your ministry?

Mother Lewis: Bishop Mason's prayer life still resonates in my spirit. The most significant part of his ministry was his prayer life and his strong conviction for holiness and righteous living. He was a non-compromising individual. He held to his beliefs. I believe the bedrock of our church is prayer because that is what the church was founded on, prayer. So as an adult, more than anything, when I think of C.H. Mason, our beloved founder, I think about his prayer life.

**TWT:** Have you ever witnessed any miracles performed by Bishop Mason?

MOTHER LEWIS: Yes. He had a great healing and miracle working ministry. His face was strong and he was such a powerful man. A lot of times, he would not preach a full message; he would go into ministering to the people. They would come in with their canes and crutches and wheelchairs. I have seen him just touch people and say, "In the name of Jesus," and people would get up and walk. Sometimes he didn't lay hands on people at all, he would just speak, "Woman, be healed." I witnessed that on a broad level in my early years, but I've not only

witnessed that with Bishop Mason, but I've witnessed that even with my father who was a pastor in Los Angeles, and even my husband. Many years ago, when my husband and I first started going to the convocation, in the mid 60's, canes, crutches and wheelchairs were lined around the walls.

**TWT:** Mother Lewis, thank you for interviewing with The Whole Truth Magazine. Do you have any closing remarks for the readers?

#### **MOTHER LEWIS:**

I would like to take this opportunity to challenge all members of the Church of God in Christ to remember our roots. This is a wonderful time to appreciate our beloved founder, the many sacrifices that he made, and his strong convictions. And if we can just hold that conviction in this twenty-first century and follow the great leadership and vision of our presiding bishop and our sainted mother, Mother Willie Mae Rivers, then I believe we'll keep going, from glory to glory. And if we just can remember to maintain the principles. Methods change; they must change in this twenty-first century, but if we can maintain the principles that were given to us by our founder and our forefathers, then we will stay on track as a real beacon of light as members of the Church of God in Christ.

When I was growing up, I guess in my twenties, I used to wear a natural, which means I didn't press my hair. I was criticized for that. We couldn't wear red. We couldn't wear toes out or heels out. We couldn't wear short sleeves. It was a lot of things, but that was our foundation. However, I am for

promoting whatever limitations are biblical. I don't think the Lord requires for us to carry out traditions that are not biblical. There is a scripture in Thessalonians that says, "Hold fast to the traditions," but we want to always maintain the spirit of the Church of God in Christ. We don't want to lose our identity of the Church of God in Christ. The spirit of the Church of God in Christ must be passed on to our children and our children's children; our seed, and our seed's seed, so that we are easily identified as members of the Church of God in Christ.

© Continued 68 :

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By Elder Rick D. Cunningham

"One generation shall praise thy works to another, and shall declare thy mighty acts."

Psalm 145:4

As I reflect on the 150<sup>th</sup> birthday of Bishop Charles Harrison Mason and how the Church of God in Christ has grown, it is absolutely amazing from where the church has come. The song "He Has Brought Us from a Mighty Long Way" by Delores Barrett Campbell and the Barrett Sisters accurately summarizes the COGIC journey that began with the vision given by God to Bishop Mason.

### In 1895, near the end of the 19th century, Bishop

Mason had to use the available means of travel at that time to reach surrounding and local communities, making long trips to share the message with those who were in distant states. In 1907, when Bishop Mason traveled to Los Angeles, California to the Azusa Street Revival, there were no modern conveniences of interstate highways. Even now, a drive from Arkansas or Tennessee to California on paved highways is quite a feat. But consider the way in which technology now helps in the delivery of the message of holiness! Today, the message of holiness that Bishop Mason began preaching in small venues is now blazing across the information highway. It is now delivered to millions of people, nationally and internationally, spreading the Bible truth about the anointing and power of the Holy Spirit and salvation through Jesus Christ. It is impossible to deny the hand of God in the work that began with the son of former slaves Jerry and Eliza Mason.

After they received the power of the Holy Ghost, Jesus gave an edict to His disciples to witness to others about Him. He told them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Centuries after the day of Pentecost, Bishop Mason also experienced Holy Ghost empowerment and followed in the steps of the disciples, spreading the message of Jesus and the baptism of the Holy Spirit. Like the disciples, during the time of Jesus, Bishop Mason used what are now seen as archaic methods to spread the message.

A large segment of the New Testament is a compilation of letters written by Holy Spirit-led men to churches made up of converts who had accepted the Gospel of Jesus Christ and believed. The Whole Truth Magazine also began as a newsletter from Bishop Mason as a means of communication to the COGIC churches and members. It was constrained by slow postal delivery or hand delivery. With the advancement of technology, however. The Whole Truth is now available instantly on your smart phone, laptop, and other electronic devices.

When the vision was first given to Bishop Mason, I am not sure if he saw the phenomenal institution that the Church of God in Christ would become. I do firmly believe, however, that God knew how COGIC would develop and grow. When God told Habakkuk to write the vision, He knew exactly how the vision would extend itself from then to now. COGIC is recognized as one of the largest Pentecostal organizations in existence. In spiritual, political and social arenas, in and outside of the United States, COGIC has influence. We are able to impact the lives of people through our message and belief in holiness. When God gave the vision to Bishop Mason, God knew that technology would enable COGIC to maximize its outreach ministry and spread the message of holiness.

Time brings about changes. As society advances, so does the means by which we communicate. Sometimes the translation of history and founding ideology is configured to appeal to the mindset of the times. One thing that has not changed is holiness, as defined by God. For well over a century, the message of holiness preached by COGIC's founder has endured and sustained. Bishop Mason encoun-

tered resistance and opposition, but he persevered. When I think about that opposition, I am reminded of what was told to the high priest and the Sadducees when they were opposing Peter and the other apostles: "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:35-39).

Through the power of God, the holiness message of Bishop Mason has survived and flourished. Just look from where God has brought us! He has brought us a mighty long way. **TWT** 

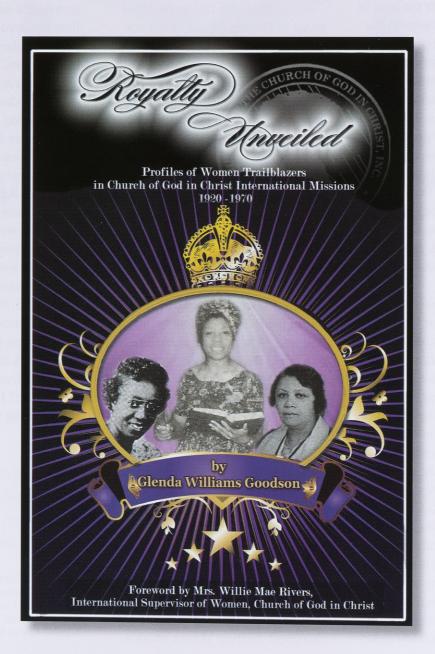
Elder Rick Cunningham is the author of "Making Choices in Christ: Moving Beyond Self Destructive Choices And Behavior" and a member of the Southside Church of God in Christ in Jacksonville, Florida.

### The Whole Truth | LITERATURE HIGHLIGHT

## ROYALTY UNVEILED:

Profiles of Women Trailblazers in Church of God in Christ International Missions (1920-1970)

By Glenda Williams Goodson



## This Book?

Mattie McCauley, Elizabeth White, W.C. Ragland, Beatrice Lott, Martha Barber, Chuck and Betty Kennedy, Dorothy Webster Exume, Naomi Lundy...

Although you may not know any of these international Church of God in Christ missionaries, or the intricacies of their work, you will want to pick up this book to learn about some of the most outstanding servants the Lord used in the early-to-mid 20th century.

ROYALTY UNVEILED takes you on an African adventure following 1920s missionaries as they build mission town schools, orphanages and clinics. In 1940s Haiti, you read of the missionaries' faith as they leave children in orphanages with assurances that they will return with food, even though they have no money in their pockets.

ROYALTY UNVEILED also provides the background of the black foreign missonary, beginning in the 18th century. Author Glenda Goodson designed this book for all to enjoy the voices of these great women missionaries, their families, supporters and missions students. You cannot help but to be inspired and will complete this great manuscript with a strong desire to support missions activities.

Glenda Goodson is an author, lecturer and executive director/founder of The Center for African American Church History and Research, Inc., a nonprofit organization. A licensed COGIC evangelist missionary, the former journalist is a prolific writer of COGIC women's history. She is also the author of "Bishop Mason and Those Sanctified Women!" and the accompanying DVD, "Our Mother's Stories."

#### WHAT OTHERS ARE SAYING

"Glenda Goodson's latest scripted offering, ROYALTY UNVEILED, affords its readers the opportunity to learn about the paramount sacrifices that were made by COGIC's international missionaries who were willing to build on the foundation that Jesus Christ laid. They were determined to impact those who had not heard that Pentecostal message." - Bishop J. Neaul Haynes, Prelate, Texas Northeast First Ecclesiastical Jurisdiction

"Evangelist Glenda Goodson presents a historical analysis of the Mission Department, especially the pioneering missionaries who have, for decades, carried the gospel message to the foreign fields. A must read for those who seek to understand the global impact of the Church of God in Christ."

– Dr. Barbara McCoo Lewis, Jurisdictional Supervisor.

"ROYALTY UNVEILED is a thoroughly researched and inspiring work...a gem and a must read for anyone interested in Women Studies, African American history, Pentecostal Studies, or the history of the Church of God in Christ." – Daniel E. Walker, PhD, Research Associate, Center for Religion and Civic Culture, University of Southern California.

"This historical book is one of a kind in that it depicts the pioneer COGIC African American missionaries who dared to go where many would not to carry the gospel. I believe this book should be part of the library of every individual interested in missions, and further believe it should be in the hands of every member of the Church of God in Christ."

— Chaplain Marva Cromartie Nyema, U.S. National Guard (Ret. Major) and International Missionary to Africa. **TWT** 

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Since 1895

By Reginald Boswell

The Whole Truth newspaper became the official record of the Church of God in Christ in the early 20th century and was used as an effective tool in making clear the doctrine of the church. It also explained the Pentecostal emphasis placed upon beliefs.



### **EARLIEST BEGINNINGS**

In 1895 in Jackson, Mississippi, Elders Charles Price Jones and Charles Harrison Mason allied to preach sanctification. For their preaching they were expelled from Baptist churches and a holiness movement began to spread to other parts of the South. **The Truth** newspaper began in the late 1890s. These Gospel preachers used **The Truth** to communicate information and unify the followers of those inspired by their preaching.

Elders Charles Harrison Mason, David Johnson Young and John A. Jeter attended the Azusa Revival in 1907 where they received the Baptism of the Holy Ghost (1). They returned to the South from California eager to share this new experience. "In August 1907, the general assembly convened at Jackson Mississippi, with Elder C.P. Jones presiding as general overseer, who was adverse to this so-called doctrine promulgated by Elder C.H. Mason and others. After a very lengthy discussion, the assembly withdrew from C.H. Mason and all who promulgated the doctrine of speaking in tongues, the right hand of fellowship."(2)

### THE WHOLE TRUTH PIONEERS

In November 1907, Elders Charles Harrison Mason and David Johnson Young called a meeting in Memphis, Tennessee of all the ministers who believed in the baptism of the Holy Ghost with the evidence of speaking in other tongues, according to Acts 2:4, "for the purpose of organizing a General Assembly of the Church of God in Christ whose faith was founded upon the Pentecostal movement. At this meeting, Elder C.H. Mason was elected Chief Overseer, and Elder D.J. Young was elected Editor of the Whole Truth Paper."

Elder Justus Bowe, also in attendance, appeared as the editor as printed in the 1911 edition of the newspaper. Consequentially, Elder D.J. Young became an associate editor and "served as the pioneer publisher of the Church of God in Christ with the founding of the D. J. Young Publishing Company when the Lord burdened him with the call to spread the full gospel in print via The Whole Truth." (3) The list of associate editors in this 1911 edition was C.H. Mason, D.J. Young, E.R. Driver, R.E. Hart, E.D. Smith and C.W. Waddell. Bishop Edward R. Driver and Bishop Robert E. Hart were in attendance at the historic meeting called by Senior Bishop Mason in November 1907.







MRS. E. V. SPARKS TUCKER Editor of Whole Truth

### **EARLIEST EDITIONS**

The Whole Truth newspaper dated 1911 is Volume 4, No. 4, which suggests that earlier volumes were published. It can therefore be ascertained that "Volume 4" was the paper's fourth year of publication and that "No. 4" was the fourth installment in 1911, making the existence of 1908 issues probable. However, the specific volumes before 1911 cannot be definitive. As of today, an extant issue earlier than 1911 of the The Whole Truth newspaper has not emerged. Furthermore, the heading The Whole Truth Vol. 4, No. 4 (1911 October) is followed by a subheading description that reads: "The official organ of the Church of God in Christ. Will be published at no set time, but at such times as the Lord leads and provides means." (4)

### **PURPOSE**

COGIC Founder Charles Harrison Mason placed heavy emphasis on educating the masses through literature to undergird beliefs consistent with the experience following sanctification after conversion. The early Pentecostal Movement needed a tool to enforce the rule of the Holy Scriptures within the church. The Whole Truth newspaper chronicled the move of God concerning COGIC across the nation, described how the Lord blessed in services, printed testimonies from members, as well as songs and biblical exhortations from our Bishop Mason, the editors and writers. This paper was of immense value to the early days of COGIC.

### **WOMEN ON THE LEADING EDGE**

Elia V. Sparks' leadership was formidable in her capacity as editor under Bishop Mason. She was the church mother of Lane Ave COGIC in Memphis, Tennessee and longtime editor of The Whole Truth. Others were also instrumental in the formation of COGIC literature in publications such as the Lifted Banner, Prayer Tower Magazine, and the Y.P.W.W. Quarterly Sunday School literature, where the daughter of Bishop D.J. Young, Rosetta Young Lockett, served as editor and manager of D.J. Young Publishing House during the decades that Mother Sparks served. (5)

### **POSTINGS**

"The Whole Truth was a practical way for disciplining; overall it became an indispensable tool in the organizational development of the Church Of God in Christ," according to former COGIC Publisher Bishop David Hall, Sr. "The newspaper, The Whole Truth, was filled with comings, goings, and doings of the Women's Department" and was published during an era when postings were popular. (6) A posting was the informal publication of policy that included when the right hand of fellowship was extended or withdrawn from an individual or group.

#### Sample Posting Printed in The Whole Truth Newspaper: 1940, 4

Notice: To Bishops, Overseers, Pastors and State Mothers: I am revoking the license of the following missionaries, because of their following a split church and will continue to use tour license to get their books from the bureau to travel over the work. All are evangelist missionaries and followed a split church. Please do not accept these women as they come to your church. (6)

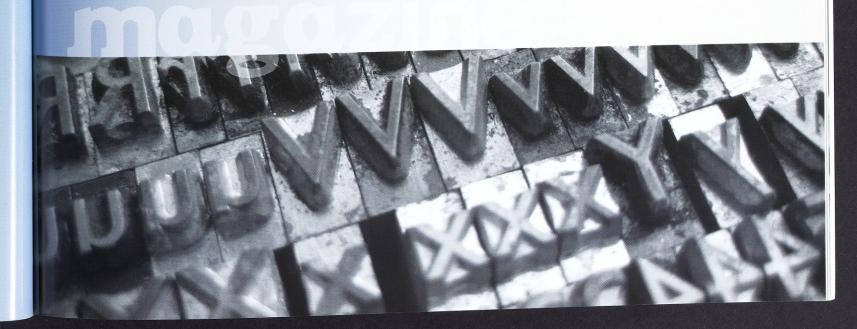
### LATER YEARS

In the early sixties, the then widow of our beloved founder, Elsie Louise Washington Mason, served as editor of **The Whole Truth** after E.V. Sparks. Mother Mason also served as an evangelist, secretary of the International Missions Department, and founded an orphanage in Haiti. "She was a very distinguished lady, a good wife," according to Bishop David Allen Hall, Sr. who submitted articles to **The Whole Truth** during that era. (7)

Bishop James L. Whitehead, Jr. served as editor of **The Whole Truth** newspaper from 1974 to 1984. According to Bishop Whitehead, "During these years, publication was more of a source of faith than a source of information." The layout shifted to a modern newspaper format and the content remained consistent with earlier years, as testimonies were published from all parts of the nation.

Nevertheless, it was also used as a vehicle for the administration to inform the people as to what was happening within the national church. Editor Whitehead called Presiding Bishop J.O. Patterson once a month in order to communicate the presiding bishop's vision to the body for theological purposes and to build people spiritually. The associate editors who served during the seventies included Bishop Drew H. Sheard and Dr. Charles Hawthorne. Among the reporters during this era was Mother Barbara McCoo Lewis, current jurisdictional Supervisor of Women (Southern California), and Mother Charletta C. Thomas, first lady of the historic First Jurisdiction of Virginia.

Bishop David Allen Hall's first edition as editor was in November 1984. During the 1990s, Presiding Bishop Chandler Owens assigned Hall to transform **The Whole Truth** newspaper into a magazine. "The upgrade proved to be effective and stimulated the interest of the current generation in the activities of the Church," said Bishop David Allen Hall, Sr.



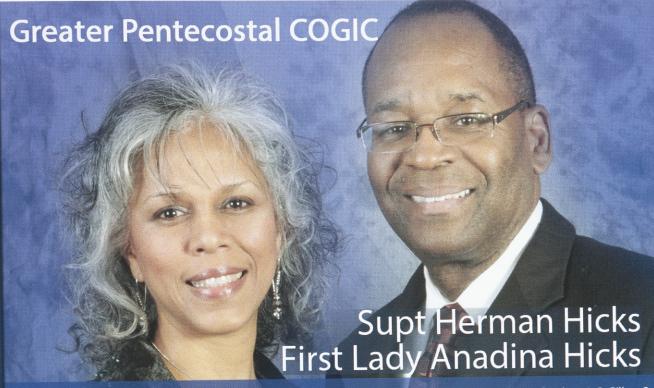


Special Thanks To: The Whole Truth former editors Bishop James L. Whitehead Sr. and Bishop David Allen Hall, Sr., and COGIC historian Bishop David Daniels, who all assisted in the compilation of this article. **TWT** 

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- 7. Azusa Revisited: Elsie Mason A True Civil Rights Hero pg 181
- 8. Photo of EV Sparks Source: Souvenir Journal, 46th Annual Holy Convocation of the Church of God in Christ (1953), page 31

Reginald Boswell is a member of True Light COGIC in Huntsville, AL where Supt. Terrell Harris, Jr. is pastor and Bishop Oscar L. Meadows is prelate of Alabama 1st Jurisdiction.



- Superintendent of the Wichita District of the Kansas Southwest Jurisdiction under the leadership of Bishop J. C. Gilkey Sr.
- Assistant to the Men Perfecting Men Conference Chairman, Bishop Darrell Hines - Retired Air Force Colonel
- Board Member of the Derby, Kansas Planning Commission - Former President of the Greater Wichita Ministerial League

- Sept 2011, City of Wichita Dedicated Sept 2011 as Pastor Herman and First Lady Anadina Hicks month

- Wichita State University Strategic Planning Committee Member - 2011 Clergy of the Year, Wichita NAACP

- City of Derby Public School Strategic Planning Committee Member - BA in Political Science/ University of Mississippi - MA in Political Science/Criminal Justice, University of South Dakota - Honorary Doctorate of Divinity, St Thomas Christian College



Married to the lovely Anadina Hicks and they have four wonderful Children:
Cherish (works for the Wichita School District), Aubrey (Recently received her Master's degree in Theater from Oklahoma State)
Marcus (a football player at Emporia State University), Christian (Will attend The University of Kansas in Fall 2014)



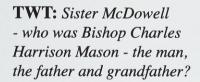
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### The Whole Truth COVER STORY

## A CONVERSATION with Earlynn McDowell



McDOWELL: As a man, he was like any other man. He had feelings. He had fears. He had love. He had ambitions. He had direction from God. The thing about saying he was a man like any other man is so awesome to me. It shows that we too can be used by God as he was used by God because the things that he went through - the personal problems, the challenges, or what have you - he overcame them through prayer, through fasting, through intimacy with God, through faith, and through obedience. So we can use those same tools, the Word of God, and we can be just as victorious, and God can use us and let His glory flow through us the

same way it flowed through him. People can be healed, delivered and set free because the Holy Spirit is what worked through this plain man, because of his relationship with God, and caused all of these miracles and this church to be born and grow the way it has. If we will yield, give our hearts, sacrifice... we can do the same thing.

Bishop Mason was married three times. His first wife, Alice, he said, "It took me five years to get her and three years to lose her." He said, "I had a Jonah experience. I did not obey God. I was not supposed to marry her because she did not want me to be a minister." He went ahead and married her anyway. One day, he came home and found her with another man. He went out and got a gun to kill her and the man and then commit suicide. Her mother and his

mother prayed for him. He went outside and chopped wood until he got the anger out of him. Alice ended up marrying somebody else. Twelve years later, she died. After her death, he married his second wife, Lelia Washington, my grandmother. They had nine children. They have all died, except my Aunt Ruth. She's 94. The third

wife was Elsie. She died in 2005. Bishop Mason was human. That's why he said, "It is my desire that if any book is written about my life's story, let it not be used as a medium through which I am given great commendation for which I seek the praise of people. But let my life's work be helpful to anyone passing along this Christian highway, to bear the burdens of a Christian life and to have a greater religious zeal and to patiently receive the blessings of the Holy Ghost. Let God be exalted for His greatness and His power working through man."

In 1918, the Federal Bureau of Investigations accused him of treason against the United States because of his interracial and non-racial position. Bishop Mason believed that all men were created equal. President Woodrow Wilson ordered the FBI to investigate Bishop Mason after thousands of whites joined him in his beliefs. He was jailed in Mississippi and they tried to suffocate him. The temperature in Lexington at the time of his arrest was over 100 degrees. The jailers had a pot bellied stove and heated it up as high as it could go. They figured that if they suffocated him and he died, they wouldn't be charged. But Papa began to pray. There was a little gap where he could get fresh air and breathe. After that, he was always cold. The Lord took care of him through that.

Now the judge didn't want to let him go, but his wife came to him and said. "Our baby has died, let him go." But the judge still wouldn't release him. Finally, a few weeks later, the judge became very ill. He released Bishop Mason and told him not to bring his so and so back to Mississippi ever again. However, three years later, the white Pentecostal preachers called and asked him to come. They said, 'We've had a three year drought, our animals are dying and the crops are failing. Come and run a revival and pray with us.' He went back and within a certain amount of time, it started to rain. He built a school in Lexington for Negro boys and girls, which was later named Saints Industrial.

In 1933, my mother, Lelia, named after my grandmother, started fixing the food at the convocation at Mason Temple and served free soup and corn bread because the blacks didn't have any money and there were no hotels or restaurants. A lot of the saints stayed in other saints' homes. They had no other accommodations for the people so most of them had to stay at Mason Temple 24/7. That's why they had all night prayer with Elder Utah Smith, who would rotate with Bishop Mason. I was told Bishop Mason would pray nine to ten hours without taking a break; just praying, teaching and ministering to the people to be delivered and set free.

I often wondered how he was able to pay for Mason Temple, which cost around \$400,000 when it was finished. Steel was at a premium because of a shortage. However, President Franklin Roosevelt gave him permission to get the steel during the war. The saints were poor, but they would come with their four dollars, five dollars to make their reports. The Lord just blessed him on how to handle the finances. He looked to God for

wisdom and understanding. He would get up in the morning, take a shower, put on a suit, get on his knees and pray. My Aunt Ruth said people would ask him why wouldn't you just get up and get on your knees and pray. He'd say, "God gives me His best so I'm going to give Him my best."

In the early 1900's, at the beginning of his ministry, he would walk the railroad tracks at night, going from city to city, because he had no money to travel. He would follow the railroad tracks to go to the next city, preach, run revivals and establish churches. Money didn't hold any kind of value where he would hoard it. He didn't have that kind of spirit. He had a giving spirit, and when you have a giving spirit, it comes back. Give and it shall be given unto you. Pressed down, shaken together, man shall give unto your bosom. So he practiced that and it worked. The Woman's Department built him a home on Mason Temple grounds, next to Mason Temple. It was beautiful.

He wrote a letter to the church. Bishop Ford gave it to my mother. It reads, "In the event of my death as I leave this church, I would like for things to continue, on my day, in the convocation, with the offering; as I have done all my life; and that is giving to the poor, the needy, those that are in need and my family. I'd like for the funds to be spent in that way; therefore carrying out my wishes, as I have done all of my life." He was that type of person. He just gave. He loved people. He would leave the convocation during service and go outside, minister to the people and give them money. The Lord

would tell him who to give it to. I believe it was in 1948, there was a group of elders who took him to court about the way he was handling money. They wanted him to be more accountable to them, but they lost the court case.

When I was little, I would sit in his office at convocation, people would be lined up at the side of the room and down the steps, and one at a time, they would tell him what their needs were. And he would pass out the money. Sometimes, he would rebuke them because he knew they were lying. He'd say, "No boy, no. Boy, go, go." I have thank you letters from people he gave money to, and yet, when he died he had one dollar in his pocket.

As a father, he loved his children dearly. I have tons of letters he would send to his daughters. There were phone calls that I remember he would make. Several books say they didn't know where he was at times, but Aunt Ruth and my mother always knew where he was because there would be phone calls, letters letting them know. And if it wasn't from him. he'd have someone else call to let us know where he was. This is a letter he wrote to one of his daughters when he was in Philadelphia. It's dated January 18, 1952: "Julia, Papa's daughter, God bless you and Leland and be with thee in your home. I received your mail today on my return from other cities. Glad to hear that all are well with thee. I will be here until Sunday, Lord's will. Papa. Praying for all."

He took care of his children. Aunt Ruth said, "Yes, they did without, for others, but still they were taken care of." The Mason home was a home that was open to anybody that needed a place to stay, especially the ministers.

As a grandfather, he was loving and kind. We called him Papa. Every summer, when we would go to visit him at 1121 Mississippi Blvd, in Memphis, TN, we would sleep in Papa's office on the floor because the rooms were open to visitors, elders and missionaries; they would get the beds. But we enjoyed sleeping on the floor. It was J.O. Patterson, Jr., Uncle Bob's two kids, my sister Barbara, my two brothers and myself. Papa always had food in the house. He had an account at the grocery store where they could go get food if they needed extra. He kept food for people to come in and be fed.

I remember when I would visit him he would open the door and playfully slap me on the side of my face. He'd hug me and pray for me. Then we would go upstairs to his room and we would sit down and talk. He believed in education. He'd ask, "How you doing in school?" Many times, he'd ask me to play the piano. And I'd play my little church songs or Beethoven Fur Elise, or whatever I could play.

When he would spend the night at our house in Detroit, we'd have a wonderful time. It was like Christmas because the doorbell was always ringing. We had all kinds of food: cakes, pies, and five gallon containers of ice cream, because we had a lot of company. We didn't have to wash the dishes because the missionaries always took care of that. Papa would also stay at Bishop J.S. Bailey's house. Our families were very close. His wife,

we called her Sister Ann, was our babysitter, but more like a mother to us. Mother Lillian Brooks Coffey was also close to the family. She used to go to Lexington to babysit my aunts and uncles when they were younger.

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There was only one thing that bothered me about Papa being my grandfather. I felt, why can't I have him to myself? I would see other kids with their grandfathers, grandmothers, and they would have a different kind of relationship with them. But people were always around Papa, always grabbing him, always talking to him. So unless you had privacy with him, in his room upstairs, or at my mother's house late at night, you didn't really get a chance to have a one-on-one, and that's what I wish I had more of.

The lessons my mother taught me that she learned from Papa was humility, having a servant attitude and submissiveness. Let God recognize you; you don't need to push yourself upfront to be recognized by anybody. Let God give you the recognition for the labor you have done for him. That was basically my mother. We were brought up to be workers. When we had company, we ate last. Papa loved the beach. Aunt Ruth and my mother told me that swimming suits were down to their knees and he loved to swim. Sometimes he would get a boat and just paddle. He also loved to be buried in the sand. He would lie down and let them bury him in the sand. When he visited us in Detroit, my father would take him for rides. He loved to go to Belle Isle Park, take his shoes off and walk in the hot sand. He was very athletic. He walked every morning.

My mother had me to follow him because he was not use to the city of Detroit, so I'd walk behind him. If he passed someone and the Lord told him to pray for that person, He'd stop and ask if he could pray for them. **TWT** 

### "So let it be."

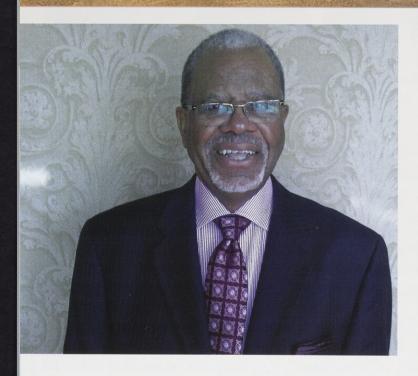


The following is a prayer of Bishop Charles Harrison Mason, dated 1921, shared by his granddaughter:

"Jesus, the mighty gift of God's calling, anoint the will of these little ones and let the blessings of God in the spirit, keep them all day, for the day of the Lord is wisdom, today and forever. The mystery of iniquity is working. Help us. Forgive the sins of all and make not my soul ashamed. We wait on thee to give us understanding and knowledge. Let thy wisdom rebuke death. Thou doest love us more and we look for thy coming. Give these to suffer for thy names sake, they might receive thy love. Bless these in the peace of thy praise, and in the council of thy will, that they may walk in thy steps, having controlling power. Father, let it be so that we have the likeness of Jesus and the Spirit of His greatness. We bless thee for thou art worthy. May our prayers be for men everywhere thy beauty seen. In the Spirit of the Lord Jesus, make us in all things say, Yes, Lord. In thy Spirit, put us in the love of God more and more, contending for Him who comes by the gospel. Lord, deliver us, giving us what to do and how to do it that we may not be deceived, but be inclined to serve thee more. Open our eyes to behold thy wonders; thy kingdom come. Let all thy children wash in the blood of the Lamb. For thou hath given them favor of the gospel. Father, we thank thee for Jesus, the mystery of grace in our minds, the hope of the nations sent to deliver souls from bondage by the spirit of love. So let it be."

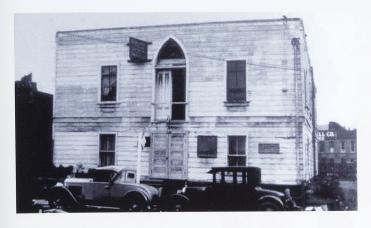
## GOD'S POVER mough BISHOP MASON

The following is a personal testimony from Deacon James Kirkland of West Angeles COGIC, Los Angeles, CA, demonstrating the healing ministry of Bishop C.H. Mason:



In the mid-1950's, Deacon James Kirkland developed an unusual growth in his left breast that continued to grow in size. His grandmother, Eloise Jordan, often traveled with Bishop Mason, singing in his many revivals. At one time, Deacon Kirkland's family lived in Chicago with the late Bishop Isaiah Roberts and his wife, Mother Alva Lou Roberts. During a visit to Bishop Robert's home, Bishop Mason prayed for a young woman who was severely crippled from a massive stroke and could not talk. After anointing his hands with blessed oil, Bishop Mason

prayed for the woman. God immediately restored the woman's body. Her crooked hands and legs straightened and her speech became normal. Witnessing this miracle, Deacon Kirkland's faith ignited. That night, he anointed himself with the same blessed oil that Bishop Mason prayed over. The next morning, the growth on his breast was gone. The doctors were amazed. God had performed yet another miracle. Praise God! Visiting the Holy Convocation at Mason Temple in the 1950's and 60's, Deacon Kirkland witnessed Bishop Mason laying hands on people in wheelchairs and they were instantly healed. Praise the Lord.



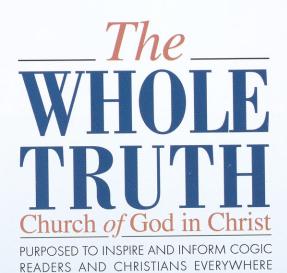
The mission at 312 Azusa Street where the revival took place has been demolished. The area now consists of commercial buildings. However, there is a commemorative plaque on one of the buildings identifying it as the place where the Azusa Street Revival took place. The Bonnie Brae House is now an historic museum. It was restored to its original state by 3rd Vice President of the International Sunday School Department and Interior Designer, Althea Sims of Artistic Creations Interior Design.

To learn more about our founder, Bishop Charles Harrison Mason, please visit the Church of God in Christ website at <a href="www.cogic.org">www.cogic.org</a>. To schedule a tour of the Bonnie Brae House, contact Pastor Gerald Johnson at (562) 599-2830, or email COGIC First Ecclesiastical Jurisdiction of Southern California at <a href="mailto:socalfirst@aol.com">socalfirst@aol.com</a>. To order a video of the Bonnie Brae House, contact Steve Harris at 888-998-4677. To read more about Bishop Mason, order the book, Bishop C.H. Mason, Centennial Edition by Bishop Ithiel C. Clemmons.

\*Special thanks and appreciation to Presiding Bishop Charles E. Blake, First Presiding Bishop, Bishop Phillip A. Brooks; Second Presiding Bishop, Bishop Jerry W. Macklin; Assistant Supervisor, Dr. Barbara McCoo Lewis; Creative Artistic Interior Designer Althea Sims; Sister Earlynn McDowell, Mother Ruth Mason-Lewis; West Angeles Christian Education Director, Elder Oscar Owens; West Angeles Bookstore staff, Sister Almeda Garner; Pastor Gerald Johnson, Brother Steve Harris, Sister Charletta Benjamin, Sister Jannett Gaines and Sister Dotti Stallworth, for their assistance and/or information on the Bonnie Brae House and the Azusa Street Revival.

Marion McNair is an Evangelist-Missionary at West Angeles COGIC (Los Angeles, CA) where she sings in the Mass Choir. She also teaches Biblical Studies at the Lynwood Women's Correctional Detention Facilities.

# Good News for God's People



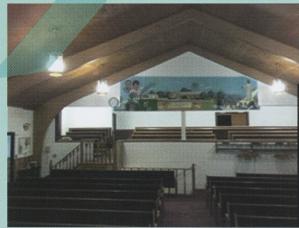
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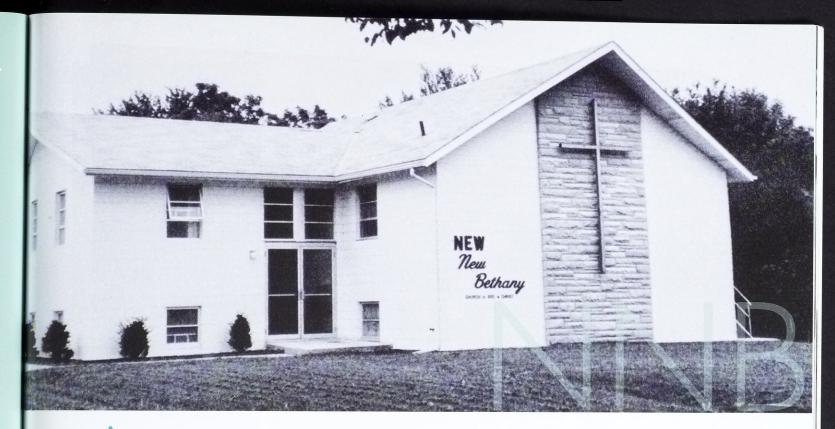


## (New) New Bethany

Church of God in Christ
Marion, Indiana

By Elder Kyle Huckins, PhD

Having "new" back-to-back in a church's name is unusual, but with (New) New Bethany Church of God in Christ (NNB), the name highlights a history of struggle and overcoming challenges to preach and teach about God and His Word.



large, impressive, handmade banner above the sanctuary's balcony shows

the congregation's building being devastated by flood and fire. In the 1960s, its original edifice in downtown Marion, IN was inundated by water and later burned to the ground, in what members suspected was a racist plot. "Someone had threatened to burn the church, which wasn't uncommon as a way to try to destroy the faith of minorities in those days," says Pastor Alex Huskey. The first New Bethany was therefore leveled and the second rose on Marion's south side. A small building was erected and a modern sanctuary was added in the early 1980s, resulting in the (New) New Bethany of today.

Huskey says that transitions in leadership prior to the beginning of his pastorate in 2007 helped to dwindle the once-packed church to a low of 20 or so members. However, there has been a committed core ever since seven

women came together to launch New Bethany in 1949.

Today, the approximate 75 who attend on a typical Sunday morning form the largest COGIC congregation in the Canaan Land district of Indiana's historic 1st jurisdiction. NNB's acting Sunday school superintendent, Missionary Kimberly Stewart, is the field worker for both the district and jurisdictional Sunday school departments, and the pastor is head of Urban Initiatives for Indiana 1st.

In addition to Sunday school, the church has an active YPWW, Prayer & Bible Band, music ministry with choir, youth effort and college outreach, and is building its YMCC and YWCC. On the agenda are expanding evangelism efforts, strengthening ministry teams, and becoming more multicultural, with a new Caucasian member among the positive developments in the last area.

Huskey, 50, was recently named president of the local branch of Ivy Tech, Indiana's

community college system, after a long tenure as an administrator in state and municipal government and law enforcement. He says that while NNB continues to adhere to traditional COGIC order of services and spirituality, its operational side seeks to function in line with modern business models.

"Not-for-profit organizations are under tremendous fire, and we need to make sure not only [that] we're doing things that meet guidelines according to federal standards, but also transparency, so that people will feel included in the work of the church," Huskey says, citing an increasingly vigorous congregation finance committee as an example.

For those at (New) New Bethany, the new has not worn off of their church's sign or witness to society, but they still testify of the same Jesus depicted in the sanctuary's iconic banner who descends from heaven saying, "Behold, I come quickly." **TWT** 

# Open Letter to the Editor: My Heart on a Plage

By Tonia Haskett

Can u hear me?

I think my heart is bleeding but all u c is a smile.

My soul needs 2b comforted if only 4 a little while.

Can u hear me?

Can u hear me?

I want to laugh out loud and mean it, but the pain is still within cuttn off all my joy

Becuz the sorrow seems 2 never end.

Please, can u hear me?

Can u hear me?
I want 2b loved, I need 2b loved.
Not just an ordinary love, I'm yearning 2b cared after and hugged, talk 2 and not judged.
Can u hear me?

Can u hear me?
I want 2 learn and change my life.
2 end the anger, stop the pain and eliminate the strife.
Please can u hear me?

Can u hear me?
Release me 4rm these shackles and set me free.
So I will be balanced n my thinking all 2gether. And keep my judging tongue off myself and others.
Please! Can u hear me?

Can u hear me?

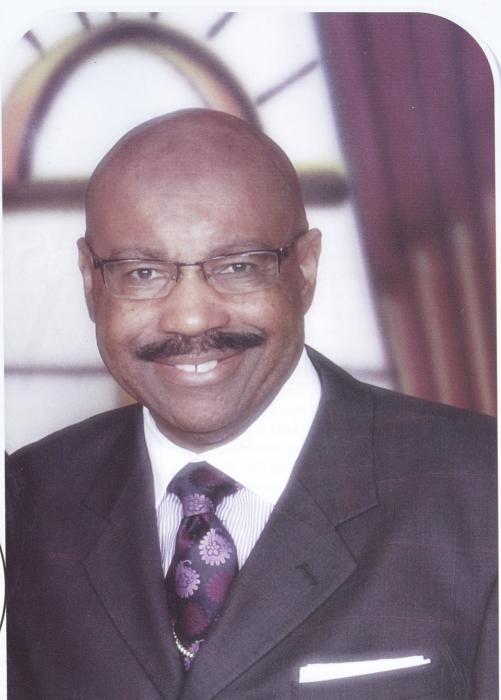
Please teach me how 2 bare my burdens 2 make them work 4 me,
2 take these worldly blinders off so I'll b able 2 c.

Teach me 2 rid my mind of ungodly thoughts.
2 grow 4rm my short comings, b strong against my weaknesses and overcome my faults

PLEASE ... CAN U HEAR ME?

We honor our founding father, Bishop Charles Harrison Mason on his 150th Birthday, as we Preserve the Landmark. Let us continue to walk in Holiness.





#### Bishop E. Charles Connor, Justice National Judiciary Board

"Prepared Leadership for Challenging Days Ahead"

150 Mears

Celebrating the Birth of Our Founder Bishop Charles Harrison Mason

"Preserve the Landmark."



# Holiness THEN

# Holiness NOV

By Queen E. Phillips

We live in an ever-changing society with an agenda designed to drive us further from the truth of God's Word. In spite of that agenda, one thing will never change—God's standard of holiness. God's command to live holy is recorded in both the Old and New Testaments. With the command comes the instructions, guidelines and the promise of His Holy Spirit's power to make it a reality. He has called us to be set apart for Him and separated from sin by living pure, consecrated lives through the Holy Spirit for the praise of His glory (Leviticus 11:44, 22:32; I Peter 1:15-16; I Thessalonians 4:7-9; Ephesians 1:4-6).

Absolute holiness is the identifying characteristic of God and speaks to the transcendence of His nature. If we are our Father's children, we are required to reflect the character of His Son who lived on earth as our example (Ref. Gospel of Matthew, Mark, Luke and John). As we yield to the Holy Spirit and allow the sanctifying power of God's Word to cleanse our hearts, the fruit of the Spirit will manifest in attitude and actions. We will exhibit Christ's character even in day-to-day, practical living.

The following is Peter's exhortation to holy living based on God's standard of holiness: "So think clearly and exercise self-control. Look forward to the gracious salvation that will come to you when Jesus Christ is revealed to the world. So you must live as God's obedient children. Don't slip back into your old ways of living to satisfy your own desires. You didn't know any better then. But now you must be holy in everything you do, just as God who chose you is holy. For the Scriptures say, 'You must be holy because I am holy.'" (1 Peter 1:13-16, New Living Translation)

"[B]ut as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy.'"

The greatest evidence of a holy lifestyle is a transformed life from the inside out. This inward transformation should govern every aspect of life. Living holy does not mean masquerading piously or flaunting an attitude of perfection. An outward appearance of holiness brings shame on God's holy name and discredits our Christian witness. It is God who makes us holy (Lev. 22:31-32). It is the effective power of the Holy Spirit and the sufficiency of God's grace that shapes, molds and makes us into vessels of honor, sanctified and useful for the Master, prepared for every good work (2 Timothy 2:20-21).

History records such an example in the life and ministry of our founder, Bishop Charles Harrison Mason. Today, we celebrate him as a holy vessel of honor used mightily by the Master. He began preaching the doctrines of holiness and sanctification in 1895 when it was frowned upon by his circle of skeptics. Yet God blessed him as he stood firmly, proclaiming and practicing God's standard of holiness. Now, Mason is highly acclaimed as a leading pioneer in the Pentecostal-Holiness movement and today, we have a rich heritage and a spiritual legacy that will stand the test of time amidst a distressed and troubled society.

Unfortunately, sometimes we undervalue the importance of our rich heritage and spiritual legacy in helping us move forward in God's purpose and destiny for our lives. For example, I grew up in a small country town in northwest Louisiana in the sixties, secure within the denominational boundaries of Pentecostal-Holiness. Unashamedly now, I'm glad to say that I was a COGIC kid. During that time, however, being identified as a holy-roller was

embarrassing and belonging to the sanctified church was ridiculed. I concluded that my teenage life was meaningless and miserable because of the long list of prohibitions that limited my school extracurricular activities. I could not comprehend the need for such an overprotected, sheltered and restricted lifestyle in a small, nothing-to-do, country town.

As an adult, I am convinced that living in that protective and restricted environment, dominated by my grandmother's strong prayer life and holy lifestyle, was God's plan for my hands-on training in holiness then, which prepared me to embrace, proclaim and practice holiness now. Undoubtedly, you also have a spiritual legacy to pass to the next generation to keep them from self-destruction in this corrupt culture of cynicism and blatant mockery of Christianity.

Living in obedience to God's standard of holiness in conversation and conduct should be the spiritual aspiration of every Christian who is committed to a relationship with Jesus Christ. God will not lower His standard of holiness so that we can compromise by participating in worldly extracurricular activities that appeal to egocentric lifestyles and fleshly pleasures.

As we commemorate the life, ministry and legacy of our founder, Bishop Charles Harrison Mason, let us remember that his message of holiness has not changed. It was holiness then and it is holiness now. Although we live in an ever-changing society with an agenda that is designed to drive us further from the truth of God's Word, we must commit to standing firm in proclaiming and practicing God's standard of holiness—the one thing that will never change. **TWT** 

Queen E. Phillips is a published author, Sunday School teacher, altar counselor ministry coordinator and trainer at Mt. Rose COGIC, City of Refuge, Crosby, TX (Dr. Ron Eagleton, pastor and jurisdictional president of CWC; Mother Lena McClain, supervisor of Women's Department, TX Southeast First Jurisdiction; Bishop Rufus Kyles, Jr., prelate

"HEAR" and Now...

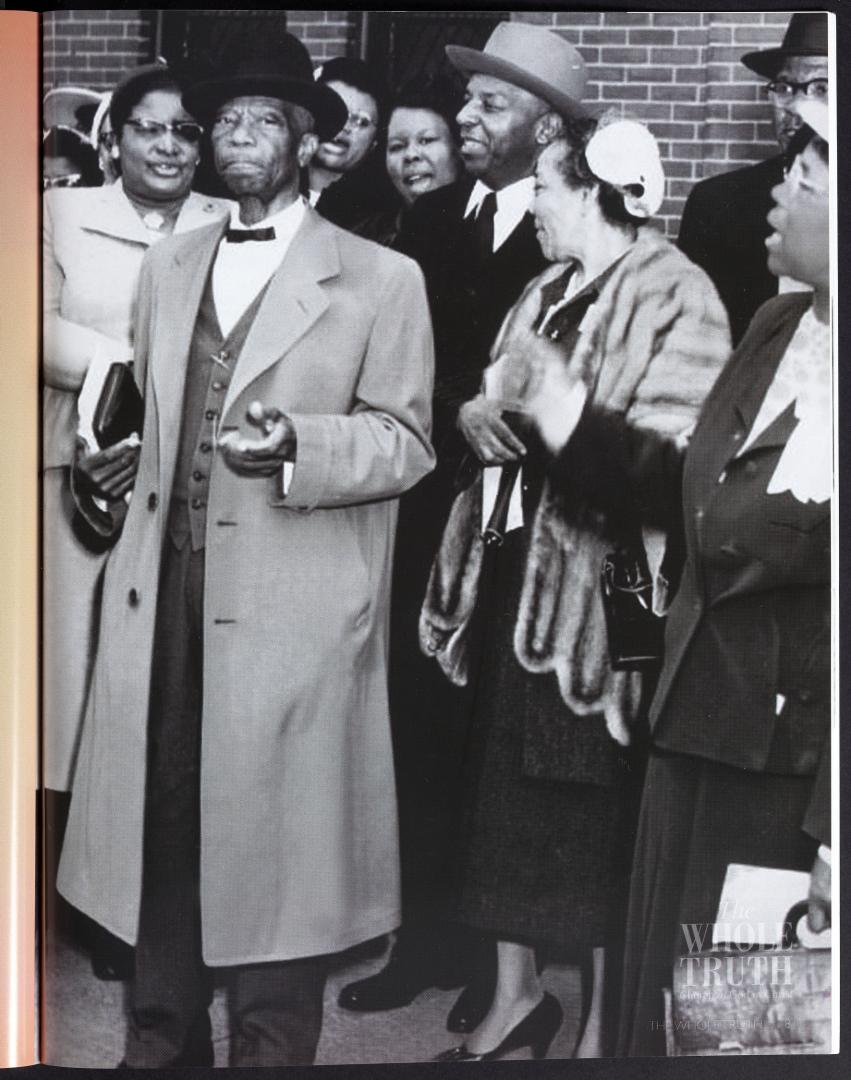
# What Would Bishop Mason Say Today?

By Evangelist DeLisa Reed

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls..."

(Jeremiah 6:16a KJV).

The Church of God in Christ is the largest Pentecostal denomination in the United States, with congregations in 63 countries around the world and a membership of more than six million. Our founder, Bishop Charles Harrison Mason, prophetically stated that this church would one day reach numbers far beyond the mammoth proportion it is today. Over the years, not only have we seen many transformations within our church, but we have seen colossal changes in the way Christianity is viewed and embraced by the Body of Christ worldwide. While we are happy to say that the Church of God in Christ is one of the leading reformations in the world, the church has been met with challenges that are ordinary, and sometimes extraordinary, for any growing organism. Therefore, it makes one wonder what Bishop Mason would say TODAY about the church as a whole, regardless of the reformation.



#### Who better to "speak" from the heart of Bishop Mason

than Evangelist Glenda
Williams-Goodson,
Executive Director of

Church History and Research, Inc. This prolific historian, in her own right, has spent 35 years researching the history of COGIC and has gathered over 25 years of history on African-American churches in general. She, along with her late husband, Brother George Goodson, traveled throughout Texas venturing anywhere and everywhere in the United States to rescue documents from termite-infested sheds and 110 degree garages. As a result, her nonprofit, Center for African-American Church History and Research, Inc., is a depository for hundreds of thousands of souvenir books, photos, obituaries, and memorabilia dating back to the 1920s.

Sis. Glenda has interviewed many pioneers who, like the late Bishop A.T. Moore, knew Bishop Mason personally, as well as sat down with unknown saints who worshipped with



Bishop Mason in Memphis, TN and other areas during the 1930s and 1940s. She has written extensively on the lives of Church of God in Christ pioneers through biographies, magazine articles and history books. Her latest book is *Royalty Unveiled Women* 

Trailblazers in Church of God in Christ International Missions 1920 -1970. In addition, she often travels to universities, college and churches to share the treasures of her research from what she calls the "rich history of the Church of God in Christ." In 2013, she was an invited guest speaker at the Assemblies of God National Headquarters in Springfield, MO where she presented her research findings on the history of the women of the Church of God in Christ at the Assemblies of God Theological Seminary and Evangel University.

I truly believe Bishop Mason, through Evangelist Goodson, has something to share with us all. So, now that we have validated the foundation for our discussion, let's hear from the heart of Bishop Mason as interpreted through Evangelist Goodson.

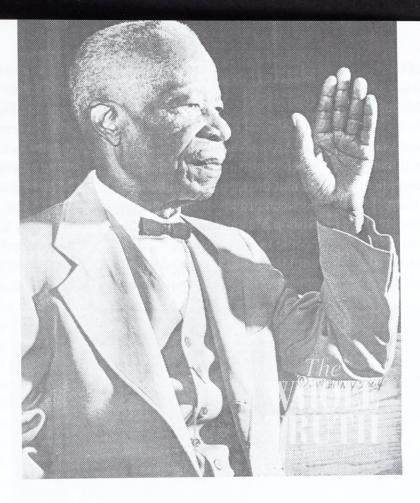
**TWT:** What would Bishop Mason say today about the condition of the Body of Christ?

#### **Evangelist Glenda Williams-Good-**

Son: What I do in Church of God in Christ history is to examine and reflect upon the past, not only in our customs or traditions, but ask

questions, such as what was the culture, for example, in the birth of the Church of God in Christ. I do this in order to look at what nuggets we can glean from the past to address issues of the day. In my research, I find that Bishop Mason was unusually gifted by God to address the Body of Christ everywhere - whether in the cotton fields located near the railroad tracks he sometimes frequented or in London at the 1952 Pentecostal World Conference - as an apostle sent by God.

Bishop Mason was a Bible man. He would look at the Body of Christ, I believe, and see that there are grave issues. A good friend, Supt. J.E. Hornsby of Dallas, says that we are having church, but where is the power? I think [Bishop Mason] would have the same sentiment. Today, I believe Bishop Mason would say that many in the Body of Christ are backslidden in some areas. It



is my belief that he would lead us back to our first love, the Bible; take us back to our foundation, back to fervent prayer, and back to waiting on God through shut-ins and prayer services. He would be aggrieved, but not without solutions.

**TWT:** Do you feel Bishop Mason would see the need to "change with the times" and embrace a softer, more flexible and accepting practice of our faith?

#### **Evangelist Glenda**

Williams-Goodson: Just as he was militant in his belief and practice that we had to stand apart, based on what the Word says, he would not embrace a softer, gentler proclamation of the truth. He would applaud Presiding Bishop Blake and his vision to work and pray towards us ensuring that every member of the Church of God

in Christ be filled with the Holy Ghost and every filled member be re-filled.

When Bishop
Mason received
the Baptism in the
Holy Ghost with the
sign of speaking in
tongues, his testimony was that he gave
up to God. Therefore, whatever God
loved, Bishop Mason
loved. Whatever the
God of holiness and

purity was against, he wanted no part of it. We don't deify Bishop Mason, but he was a true 20th century apostle. He would have shown us love but would have told us about the need to keep the standard of God's holiness.

**TWT:** Bishop Mason was a man of prayer. What would he say about the prayer life of the Body of Christ today?

#### **Evangelist Glenda**

Williams-Goodson: To say he was a man of prayer is somewhat of an understatement. Over a period of years in the 1980s, I interviewed one of his daughters, Mother Lelia Byas, and she told me that Bishop Mason would get up as early as 5:00 a.m., get fully dressed and go and meet his God. He would stay in his room for 4 or sometimes 5 hours in the morning. God worked wonders through

him. There was a direct correlation between his prayer life and his power to cast out demons or raise the dead.

I feel that he would say that we need to be careful that we don't leave our core disciplines, such as a vibrant prayer life. I feel that he would add that we are doing a lot of things, but maybe ask us if yokes are being destroyed in the process? After all, this is a

#### shut-ins, without the canned music, pillows and blankets.

Dr. Arenia Mallory stated that when confusion would arise, be it at the Lexington school or between groups of individuals, Bishop Mason would bring the people to their knees and pray until the spirit of confusion, misunderstanding, animosity or the

inject here that our Presiding Bishop Charles Blake, as well as our General Supervisor, Mother Willie Mae Rivers, are both attempting to take us to where each talent or gift given to us by God would be presented back to Him for His glory. The Urban Initiatives, the Women's Convention gifts to women and children shelters are just two examples of them trying to turn our focus back to more of

the things of God.

Bishop Mason has much to say about self-indulgence, even stating to overseers in the 1920s that "you make yourself undesired, trying to get the money." In studying his words from early sermons, he would ask us to "examine our motives." Do we want to positively impact society or would we rather be known. within and outside our ranks, as winking at dishonesty or evil?

He would not desire that everyone be poor. People with financial means assisted him. For example, when he was placed

in prison, one of his white elders, General Secretary Holt, bailed him out with thousands of dollars. However, given that it is reported that he died almost penniless, he would ask that "we make the main focus of our goals to be on our Sweet Savior, Jesus Christ, giving some of our time and bounty to the cause of missions both home and abroad."

salvation and deliverance church. Another question he might ask is this: Are people being delivered by the power of God? To get to know God, you have to get to KNOW God. He may say that as a whole,

we have to get back to our prayer services, our tarrying services, and our

devil's spirit was broken. I've had many interviewees to share that with me.

TWT: What would Bishop Mason say about our focus? Are we too self-indulged? Are we really doing enough to impact the world? After all, we are millions strong!

**Evangelist Glenda** Williams-Goodson: I want to

TWT: The leadership of our

church seems to be getting younger and younger. How does this compare to the yesteryear of the church?

Evangelist Glenda Williams-Goodson: When

Charles Harrison Mason and Charles Price Jones organized the Church of God in Christ, Elder Mason was 33 years old. At reorganization, Bishop Mason was 43 years old. He was still relatively young when he called for "all like believers in the Baptism of the Holy Ghost with the sign of speaking in tongues" to meet him in Memphis for the reorganization. And when he, Mother Robinson, Mother Coffey and others sent foreign missionaries out in the field, those women were in their 20s and 30s. Many of our pioneers were young when they were embraced by our leadership. So this church was organized by many young people and the growth was perpetuated by young people.

They were serious about their faith, careful about their walk and spiritually mature enough to understand that in order to make this new church work, the older and the younger had to work together. This is very similar to the vision of Mother Rivers and the "49 and Under" group that is within our Women's Department. Youth have to go through the maturation process, but in the hands of God, youth can provide the energy that is needed as in the mitochondria of the early movement.

**TWT:** The younger generation says "it doesn't take all that" to be saved. How would Bishop Mason address this mindset today?

Evangelist Glenda
Williams-Goodson: Someone
said they would rather have to "do
all that and more" and be strong
enough to walk in victory over
fornication, addictions, and continual sin than to have a false free-

will give them a new mind so that they will do whatever it takes not to grieve the Holy Spirit but experience the abundant joy He gives.

**TWT:** What would Bishop Mason say about today's political practices in the country, in the world, and especially in the church?

**Evangelist Glenda Williams-Goodson:** [Laughs]



dom that really captured a person who is in bondage. Bishop would love them enough to tell them, as he did some individuals, "If your heart is not set, the devil will find you out." He would address "the gospel that you 'cannot help but sin' is a lie." Further, he would point them to the spiritual disciplines of fasting, praying, consistent Bible study, both personal and corporate, along with the infilling and indwelling of the Holy Ghost,

He would probably walk into a General Assembly or meeting, especially in an election year, and put us all on our knees! Just shut it down and have our knees aching until we could, what the older saints used to say, pray through."

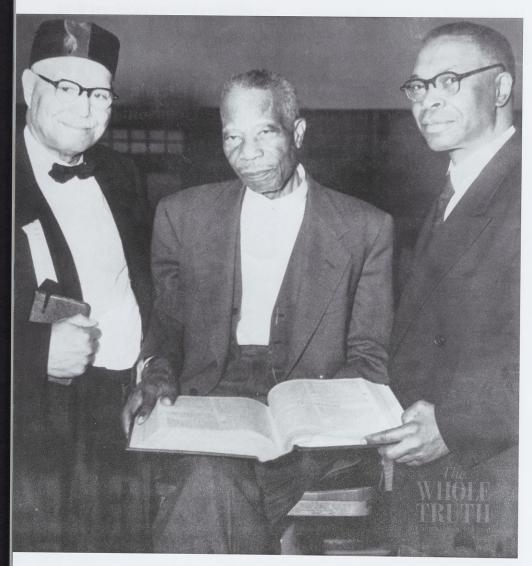
Seriously, there has been and will be politics, and Bishop Mason would have us to proceed with integrity. When you say "today's political practices" - they voted in the early Church of God in Christ - there was corruption then, but the majority of these Holy Ghost filled men who served did so with integrity. Bishop Mason said of early contentious meetings "Jesus said I am the way. the word of God, and that does not take authority over, or force the conscience in matters of bearing arms or going to war. That it is our duty - to honor, pay tribute, & respect them in all lawful require-

the Women's Army for National Defense (WANDS), a group of black women organized to support Negro soldiers and WACs, with Mallory serving as a colonel. We live in a world where God has given us all things that pertain to life and godliness - INCLUDING politics. Again, he would have us move like Daniel, who ascended to the top of the political arena while maintaining his integrity.

**TWT:** What would Bishop Mason say about the Grand Ole Church of God in Christ today?

**Evangelist Glenda** Williams-Goodson: In more than one interview with pioneers, they told me that he would walk the grounds at convocation. I don't think they were looking back solely with rose colored glasses when they reported (and I have interviews on tape and video of many, many pioneers) that he would note the absence of prayer and seeking God, or see many of our young people going to the club when church was out during convocation and ask where the Church of God in Christ was meeting that week.

As a father, though, I think he would encourage us and let us know that the church will not be diminished; that as long as we, the people of God, return to corporately seeking the face of God, for real, the sweet spirit would return to us again. We would not look wistfully at days gone by and instead pine for the abundance of healing or the Holy Ghost leading the saints in unusual ways. We have to-and he was not afraid to—address the issues of the day. What I am saying is he was a



Jesus is the way to hold council meetings."

As far as the U.S. political and governmental scene, we first see Bishop Mason, an avowed pacifist during WWI, have the COGIC respond in a clause added to the articles of faith during WWII: "We believe that the civil magistrates are ordained for the peace, safety and good of the people. That it is our duty to pray for them and obey them in all things which are not contrary to

ments of the civil government."

In the climate of the day, Bishop Mason and the COGIC utilized political connections. The white evangelist who served under Bishop Mason, Elder Delk, was politically connected. It was largely Delk's influence with Congressman Truman that helped get steel for the construction of Mason Temple during WWII. During WWII, Bishop Mason allowed Mother Lillian Brooks Coffey and Dr. Arenia Mallory to serve in

spiritual leader who was unafraid to address any issue, whether it was pollution, unsound doctrine or wars. If one wished to really read what he said about the Kaiser in light of Scripture, one would understand the boldness he operated in. That takes a boldness, found in allowing the Lord to live BIG in you. He was a spiritual leader who addressed unsound doctrine. He boldly and willingly embraced all races (he held a meeting where thousands of whites attended). Thus, he was penchant for tackling unpopular issues. It's no wonder he had an FBI file.

We know that although the majority of adherents had a yearning in the early Church of God in Christ, there were problems. He addresses those who saw him as a tyrant saying:

"You have said hard words back at me; you have said I have a one-man thing." We need more leaders to meet issues head-on, yet in love. Here's a quote from one of Bishop Mason's messages called "Storms."

"God with the hand of the storms will cast down to the earth: proud folk, Short dress pride, low necked pride, men proud over their success over others, lawyers proud over their arguments...the rich man proud over his ascendancy over the poor."

Every true father wants his sons and daughters to succeed, or even exceed their accomplishments. I can envision him looking at how the Lord has blessed formerly disenfranchised and marginalized groups who have now gone from having church in storefronts to multi-million dollar facilities. I think he would celebrate the schools that pastors of the Grand Ole Church are building, and the

multi-family complexes constructed or under construction.

I believe he would say, "THANK YOU,

JESUS!" that the Grand Ole Church held on despite being ridiculed and how today many, yes many, are embracing holiness and many are embracing Spirit baptism with the sign of speaking in tongues. However, from my study, I also think Bishop Mason would warn us not to lose our identity. He said, "Man says you cannot live right. I know you can." He'd want us to preach and teach that very thing. Maybe he'd chastise us about being a little too loose with our tongues, a little too worldly in our aspirations, a little too quick to take God's glory when He uses us to heal the sick or deliver someone.

In the 1911 Whole Truth Bishop Mason wrote of the healing of a woman in Newport News, VA.

"The Lord wrought a great miracle on a poor woman that had to walk with a crutch. As she was about to go away we call her, asking her about her troubles. We got down and prayed, laying hands on her. Satan was rebuked at once. She rose up, took her crutch, walked a few steps with it, then laid it down and took the strength of Jesus and began to step around over the house."

The Whole Truth articles he wrote, the sermons that were saved, show that he pointed the glory away from himself and upwards to God.

Being a father, one thing that could concern him is we might be a tad too money conscious or to be blunt, money hungry. Bishop Mason said "Govern with honesty. The souls of people are worth more to me than a dime." Mother Earlynn Mc-Dowell says that when she was a teen, she would wait for her Papa (Bishop Mason) while he distributed money after the convocation. He helped the people. She told me that the lines outside his office would be long. He knew who really needed the financial assistance, but he would rebuke those who were trying to "get over."

He even had a letter he wrote that I saw where he said to the leaders how he wanted the widows and others treated when he was gone. He may be aggrieved that we may be a little too bling, to the detriment of the least among us.

There's a famous line that can be found on the inside of the Independence Hall of Korea. It states: "The people who forget the history of their country has no future." This holds true for the church.

Thank you, Evangelist Williams-Goodson, for reminding us to NEVER forget the vision of Bishop Mason. Philippians 1:6 states, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." I can hear Bishop Mason smiling and saying, "Let the church say, AMEN...IT IS SO... Let the church roll on!" **TWT** 

Dee, a 26-year veteran public school educator, is a member of Cathedral of Faith COGIC in Euless,TX under the leadership of Superintendent J. E. Hornsby & First Lady Janis Hornsby. She is a member of Texas Northeast First Ecclesiastical Jurisdiction which is led by the Honorable Bishop J. Neaul Haynes, Prelate & General Board Member and Mother Pia Haynes-Williams, Supervisor of Women.

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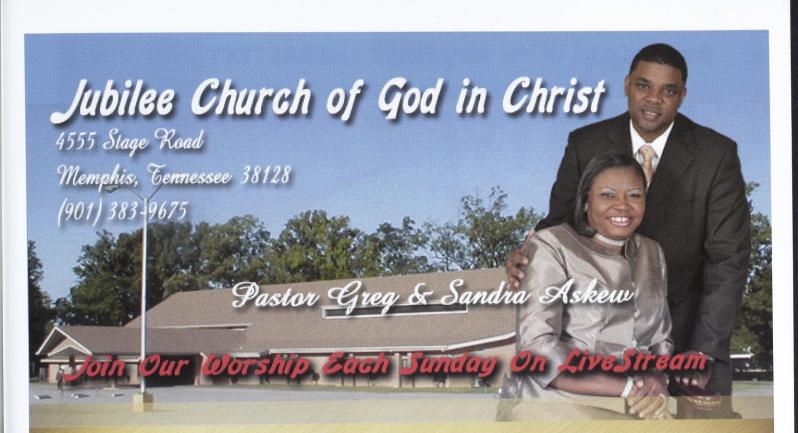
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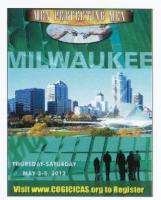
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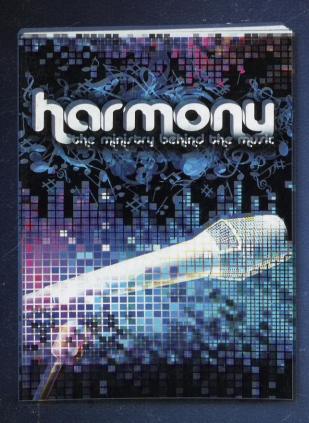
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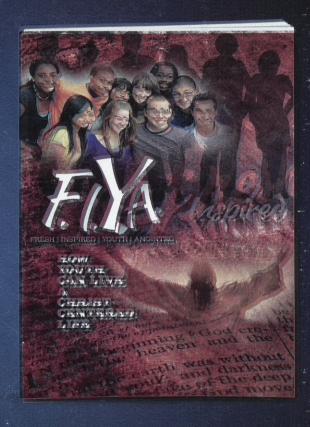
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